

# THE CHINESE RECORDER

Published Monthly by the Editorial Board  
Headquarters, Missions Building, Shanghai, China

*Editor:* FRANK RAWLINSON

## Editorial Board

Rev. E. F. BORST-SMITH  
Rev. E. BOX  
Rev. COCKER BROWN  
Mr. F. L. CHANG  
Dr. C. L. HSIA

Rev. E. C. LOBENSTINE  
Mr. C. H. LOWE  
Rev. D. W. LYON, D.D.  
Mr. C. S. MIAO  
Miss IVA M. MILLER, M.D.

Mr. DONALD ROBERTS.  
Mr. T. L. SHEN  
Mr. H. C. TSOAO.  
KATHERINE E. VAUGHN  
Mr. Y. T. WU

## Corresponding Editors

Rev. FRANK CARTWRIGHT  
Mr. ROWLAND M. CROSS  
Rev. O. DALLAND

Rev. H. DAVIES  
Rev. DONALD FAY  
Rev. I. GENAEHR

Rev. E. ROWLANDS  
Miss HARRIET M. SMITH  
Mr. ROBERT K. VERYARD

---

VOL. LX

FEBRUARY, 1929

NO. 2

---

## MOVING MOUNTAINS

### EDITORIAL

**Seeing the Mountains.** Christianity in China is now meeting its supreme test. This test is clarifying the Christian vision. The mountains thrown athwart its path by revolutionary quakings thus stand revealed. These must be climbed or cut through. Neither Church nor Nation can afford to stop where it is. The real revolution has only just begun. Has the Church the faith that masters mountains? Before answering that question let us note some of the outstanding mountains now revealed as athwart its way.

**Awakening the Laity.** The future of Christianity in China depends to a large degree—some say mainly—on the Chinese Christian laity. Most of them have been stirred by the Revolution. Their response thereto, however, divides into three aspects. Some register no permanent aspiration for change. Others have been deeply disturbed but are now slipping back into the old ways because they are the easiest to tread. Others, however, are striving to fit into their changing environment, albeit not always with a clearly defined aim. The latter group is probably in the minority. Now Chinese Christians cannot afford to lag along in old paths while their nation is turning into new ones. Correlated with this the lagging stride of a large proportion of Chinese Christians is a tendency towards quietistic concentration upon the nurture of the inward spiritual life and the welfare of local churches and their own denominations. Where and when this is born of an urge to capitalize spiritual resources in order thereby to achieve a more vital

Christian life it is highly desirable. But it is not always thus motivated. Sometimes this self-centered spiritual quest means escape from the challenges of a still chaotic environment. Many Chinese Christians are sore at heart. Attempts at change have, in many places, been accompanied with such ruthless activity and such dire upsets that the only escape therefrom seems to be the old normalcy. Of course no conclusive generalization as this point is wise. Quietistic resignation, however, will not move mountains. Indeed it is in itself a mountain to be moved. For in so far as concentration on local church welfare or self-centric spiritual enrichment means avoidance of difficulties rather than attempts to master them it will hinder rather than help Christianity. Change and reconstruction are the order of the day. Only through them can the nation go forward: only by bearing its share of them can the Church meet its challenges. Unless it is dead, every community presents this double challenge to the Church. Evidently a large proportion of the Chinese Christian laity needs a spiritual rebirth; a fresh and deeper grasp on Christian verities. Without this they are an uncertain factor in the further progress of Christianity in China. So long as they lag Christianity may be able to hold on but it can hardly lead as it should. This mountain of spiritual lagging must, therefore, be moved!

**Mobilizing the Church for Service.** During recent decades the Church has engaged, in an increasing degree, in social as well as spiritual tasks. The two must continue to run together. But what is the significance and place of this service in a changing China? Christian medical work is still needed, but by its side now runs an increasingly effective indigenous effort. Christian schools have in many places decreased in enrolment: by their side is emerging an indigenous system to some extent competitive with them. Some Chinese Christians are wondering whether the obligations of self-support do not mean a reduction of educational effort to the point where they can maintain it themselves. For about two decades Christian forces have upheld ideals looking to the improvement of industrial conditions, and Christian organizations have done much effective work along this line. Many of those engaged in these Christian efforts at social philanthropy have left them to work elsewhere. Through many of these its former workers the Church is now making a direct contribution to the rebuilding of China. The situation has changed materially also. A decade or two ago it was a comparatively easy task for the Church to espouse new social, industrial, educational and medical ideals for China. Now concrete solutions to specific life situations in China are demanded. This is not so easy. Furthermore the National Government has accepted in principle many of these ideals and is trying to apply them. The Chinese Christian laity, as a whole, has not as yet a clear vision or conviction as to its responsibility for

any of them. Now only through enlarged cooperative effort can the Church be mobilized for its share of these indispensable activities. It is, therefore, somewhat disconcerting to learn from several sources that along with the quiescent tendency goes a weakening of interest in cooperative effort and Christian Unity. Yet never did the Church more need to mobilize its forces along these very lines. Thus the task of mobilizing the thought and effort of the Church to meet its changing situation is another mountain in its path.

**Creating Adequate Leadership.** After all there must be those who teach the laity, serve it and carry out its convictions, in so far and fast as these are acquired. There must be leaders! And these, whether lay or professional, must be trained! Neither just happens! The training of a lay leadership, indeed, is one of the tasks of a professional leadership. The inadequacy of its present trained leadership is another mountain now looming ahead of the Church in China. Marshal Feng Yu-hsiang has said that the Church and the Y.M.C.A. were, twenty-five years ago, in the lead in China. But they have not moved forward. Now Government and extra-Church social organizations are often ahead of both. Both must get in advance again by striking out on new lines. This challenge only a *trained* leadership can meet. This is as true of church work *per se* as of philanthropic and social reform. Many churches are without ordained pastors; inadequacy of staff is a difficulty of all institutions and organizations. Against the background of the enlarging opportunities of its changing environment this inadequacy of the *trained* leadership of the Church looms large. Yet only modern trained leaders can push forward its modern tasks! To many of those Chinese capable of thus serving the Church its program as understood\* does not appeal. A proportion of the older type of Church leadership is confused and even timid: here and there are signs of conflict between them and the more modern trained leaders. Yet if the Church is to strike out along new and concrete lines a trained modern leadership must become dominant in the Church as in the Nation. What has to a large extent become true of Christian education in this regard must become true of the Church as a whole. Here, then, is the peak of another mountain challenging the Church!

**Winning China's Youth.** The future of the Chinese Church and nation rests mainly with the youth of both. From them must come its *future* leadership! Their condition is, in general, parlous. To win them the Church must scale another mountain. The anti-Christian movement has, it is true, subsided. But it is not dead (page 132). At the moment, also, the iconoclasts are more active against non-Christian systems than against Christianity. All the temples in Honan, for instance, have been taken over by the Government

\*CHINESE RECORDER, November, 1928, page 676.

and in Kaifeng all idols except two demolished. From such iconoclastic attacks the Church is at the moment comparatively free.

**“Youth” Movement.** Much of what has happened in China during recent years is due to a “youth” movement. A few references will make this clear. Government leadership is, in the main, made up of modern-trained men. Their aims are “young.” The revolutionary army was marked by its youthfulness. Students were active in revolutionary propaganda and in the leadership of peasant and labor movements. Immature youth have been prominent in local Kuomintangs. From Kweichow is reported student participation in road-construction. In response to the “young” ideals of the Kuomintang the principal of a Christian school takes up the unwonted task of repairing roads and buildings and shares the simple life of his students (page 131). A university student becomes a ricksha puller to win this neglected group to Communistic ideals (page 118). In such ways have some of China’s youth practised sacrifice in addition to slinging slogans. To win such youth, therefore, the Church must share more widely in China’s social reconstruction as well as preach the gospel of individual salvation.

**Youth and Church.**

Christian men and women of ability, we are told, often do not fit into its life; in one city alone more than twenty such were found. The attitude of many to the Church is still beclouded by the assumption that missionaries are political agents (pages 77, 82). The lack of family prayer is sometimes traced back to students who inform their relatives that it is meaningless (page 127). Perhaps the older and illiterate type of Chinese Christian may be expected to slip back into and pass out with the old normalcy. But obviously the Church must win the youth, even those whose minds are confused about it, if it would keep pace with or fit into the new China. Unless the Church does win China’s youth, including the college graduate, as well as hold onto its adult membership the gap between its life and that of the new China will in time be unbridgeable. Such a gap is as significant as a mountain.

**The Mind of Youth.**

Students, while not obsessed by sex, are interested in birth control and the problem of marriage; their ancient standards are in conflict with modern ones. The bearing of religion on life also intrigues their attention. Here are some of their typical questions. “Can socialism succeed in China?” “Does Christianity do any good to the Chinese people?” “Can Christianity and imperialism go together?” “Why do Christian nations use force more than others?” “They want to know,” says a Christian student worker, “what religion means in life-situations. They seek

concrete expressions for it." Their whole attitude to religion has changed. The "faiths" of their fathers do not satisfy them and the new Christian faith all too many of them do not yet understand. Here are some of their queries in this connection. "Why cannot one be saved if he does not believe in Jesus?" "What are devils?" "How can the existence of God be proved?" "How can the stories of Joshua's making the sun stand still and Jonah's living in the fish for three days be scientifically proved?" "If Jesus was a God why was he crucified?" "After death and before final judgement what will one be doing? Will one be wearied with idleness?" "Can we believe in heaven or hell?" They want to know, also, how they may find God and happiness. They read much; among other books some pessimistic novels. To their mental perplexity is, therefore, often added pessimism. To answer these questions and solve these difficulties the old terms no longer serve. The mind of China's youth is searching for certainties in a time of change. To win them necessitates moving the biggest mountain of all.

**The Emerging Faith.** We must face and measure these mountains. Quietistic resignation will not move them. To slip back into an old normalcy is to run from them. Why not *move* them? What are they but some of those mountains which Christ said might be moved into the sea if one had faith enough therefor? The Church needs a baptism of mountain-moving faith! Are there any signs that such a faith is emerging?

**Extra-Church Influences.** Outside the Church are influences which faith may use to push the mountains away. In spite of the upsetting

events of recent years nearly eleven millions of copies of the Gospels and Bible portions were distributed in China during the first nine months of 1928 (pages 114, 133). In spite of its weaknesses as revealed by the Revolution the Church exerts a widespread influence even though it is "hidden under a crust," "weighted with a framework too great for its personnel" and finds many of its old-type preachers "hamstrung by timidity," as some describe the situation. The Church of the past has contributed much for the use of a mountain-moving faith in the present. Yet other aspects of the Church's environment invite attack on the mountains. Iconoclasm in Kaifeng, for instance, is not so much anti-religious as anti the social futility of some religious systems and practises. Its temples are being converted into community centers to serve as schools, libraries and playgrounds. Therefore a faith that is socially as well as spiritually meaningful will find the mountains moveable. Appeals to sacrificial service do not fall on deaf ears outside church ranks. One in charge of a government bureau in Kaifeng holds a doctor's degree in political science from a German University and is happy with Mexican \$80 a month as salary. All other officials in the province are on the same basis. Many students do not see the relation between

studying and saving the country. Yet many of them show a desire to go to the people where the need is greatest. Though they are confused about religion they are less anti-religious than formerly. "Opposition to religion does not seem to be so dogmatic or unreasoning as it was two or three years ago," reports Lingnan University, Canton. "It is just as easy," reports a national Christian student worker, "to organize small groups for religious purposes as formerly, if one has the right approach." A group of students in Nanking that seemed to expect little from the churches yet revealed a "deep hunger for God." "Many students are trying to build up faith based on experience." As a result religious fellowship groups have sprung up in many places. Not all these youth are poisoned by pessimism. Here and there are groups alight with vision and purpose. Those modern-trained Christians who do not fit into the Church often work in Christian ways outside of it. "Officials and labor leaders," says a recent traveller in South China, "urge Christians to take leadership anew, to make their dreams come true." Thus while "young China" is puzzled about Christianity it is at the same time seeking some of the values it offers.

But is the faith that moves mountains emerging in the heart of Chinese Christians? Undoubtedly!

It is seen in the determined loyalty to Christian ideals and institutions shown by many of them under the strain of persecution. Such are not quietistic! Many Chinese Christians are puzzled about the meaning and use of public and private worship (page 126). Others are seeking to vitalize both. Professor T. C. Chao has, for instance, recently translated over sixty hymns and prepared responsive readings for use in public worship. Students are finding practical ways of Christian service. The relief committee at Yenching University, Peking, for instance, visited one hundred and fifty-seven homes and aided, in various ways, four hundred and six individuals. At its last meeting the National Christian Council sought and discovered the bases of a suggestive program for the Church.\* Even the mountain of voluntary religious instruction and services in Christian schools is yielding to faith. Ten colleges and two professional schools have found that while in most cases it results in a numerical decrease it bears fruit in a "finer quality of religious life." The Christian groups in the institutions concerned also show a "new spontaneity, adventurousness and purpose." Union in educational work is advancing in Central China and being urged elsewhere. The coming reorganization of the National Christian Council makes possible increased Christian cooperation along all lines. Many more instances of this emerging mountain-moving faith might be given. Before it dismay at the size of the mountains dwindles. This faith will grow. For to thus move mountains is the genius of Christianity and the inevitable fruit of the spirit of Christ.

\*CHINESE RECORDER, November, 1928, page 676.

## “Rights” and Spiritual Power

A SYMPOSIUM

### I. Missionaries and Government

**W**E are constantly reminded that the military phase of the Revolution has passed, and that China has now entered on that of political tutelage. Minor incidents and inconveniences still arise, but on the whole, we are justified in feeling that no longer need we live in fear of a violent upheaval such as was suffered by the Church throughout the greater part of the country during the years 1926 and 1927. The missionary body is appreciably smaller, and possibly it will never regain the magnitude of its former numbers; but those who are to form it are for the most part in their appointed places, resuming or commencing the tasks to which they feel they have been called.

It is impossible at this stage, and for one away in the interior, to know the detailed circumstances of the work thus resumed, but it is probable that in very few cases will it be conducted entirely on the old lines. Whether the change has been sudden and radical, or merely the acceleration of a process already begun, missionaries in nearly every Communion have realised the necessity of a new relationship to the Chinese Church; and either cheerfully or grudgingly have taken their place alongside their Chinese colleagues.

Much might still be profitably written to show the immense benefit that will accrue to the Christian Church in China from the complete abolition of all racial and national distinctions within its ranks; but it is the purpose of these few lines to indicate rather the gain that would follow, if workers in China from other lands could take a further step, and accept, as far as can be made possible, the principle of equality, *vis-a-vis* not only the Church, but also the Government both of their native land and the land of their sojourning.

It should be stated clearly at the outset that this is no plea for missionaries to relinquish their original citizenship and to become naturalized as Chinese subjects. Even if there were no technical and legal difficulties in the way, that would not be desirable. Where ‘Christ is all and in all,’ there cannot be Chinese and non-Chinese. Helpers from the West are not in this country to foster a Chinese Church, but to assist in laying firmly the foundations of the Christian Church in China, which is a very different thing.

Nor will what is desired be gained by advocating the abolition of extraterritoriality. Responsible statesmen of all countries in contact

with China are as sympathetic as pro-nationalist missionaries towards these aspirations, even if their responsibilities cause them to proceed with caution greater than may appear to some to be necessary. Extraterritoriality will disappear from China as certainly as the Capitulations have disappeared from Turkey; but the right of diplomatic protection will still remain, for that is an inevitable function of governments.

To some, diplomatic protection is a valuable adjunct to a missionary's position in a country where political conditions are inconstant and insecure; to others it appears to be a drawback, but since it is thought to be inevitable, any discussion regarding it seems to them merely academic.

Now I would submit that the question of the inevitability of diplomatic protection should be thoroughly investigated, and that steps should be taken whereby, if possible, Christian workers in China should be able to waive their right to it.

Discussion has recently taken place regarding the possibility of diplomatic protection without military sanctions, but I must confess that course appears to me to be less than "ten parts" honest; to be seeking certain benefits without the odium that attaches to them; for in the ultimate analysis, till there is universal disarmament, the weight of any diplomatic representations is in direct proportion to the armed force behind those who make them. Nor does it seem quite fair to expect help through such means, and at the same time to make stipulations that would largely nullify them.

Much prayerful thought, and no small personal experience over a wide area, have forced me to the conclusion that if our message is to commend itself to the best elements in this country, it must be preached under conditions more in accord with the character of its content; that there must be more spiritual and less temporal power associated with it. This I would submit, is desirable both from principle and from policy.

Now I hope that there is nowhere a more loyal British citizen than myself, or one more proud of the best traditions of the race, or of its achievements in the most honourable fields of human endeavour. But this is not to say that I am in China primarily as a British citizen; to spread British culture, or even British Christianity. I am here simply and solely to preach the Gospel of Jesus Christ, and, by the grace of God, to try and exemplify its truths, and at this time especially, those of the Fatherhood of God, and its corollary, the Brotherhood of man. I firmly believe that nothing can heal the gaping wounds of the world in general, and of China in particular, but the Gospel of Jesus Christ. But if, as a preacher of that Gospel, I obtrude the fact that I am an alien, I largely empty it of its value. And as things are, the incidence of diplomatic protection makes that obtrusion almost inevitable. We

may assure our fellow-Christians, and such non-Christians as will listen to us, that we are not under the direction of our Government (and we know that this is true as regards our work); but when a telegram comes from the Consul that sends us at full speed to the nearest place where we can be literally protected, and we cannot return to preach the Brotherhood of Man and the power of the Almighty Father till that foreign official gives us leave (at least we cannot without risk of grave complications), our statements do not command very ready understanding or belief.

I do not think my experience is peculiar, but I have been astounded to discover how firm and widespread is the belief that we are emissaries and agents of our home Governments. In 'Tang Pu' and Yamen; in *kungkuan* and farm-house; in *tingtsz* and government office, this question has continually cropped up, and seldom have I been able to convince my hearers that my sole purpose in their country is to tell them that the Gospel of Jesus is the only way of happiness. What, I would ask, is behind the determination to control mission schools more than the feeling that foreigners *qua* foreigners must have their influence circumscribed? If the authorities had been convinced that our nationality was only secondary and inevitable, it is not improbable that their attitude would have been more considerate. Had we been thought of as Christians only and not as foreigners, Christian education would not have been so much an object of suspicion. Be that as it may, it has to be recorded that when success has attended any effort to explain our real position, the change of attitude shown has been markedly pleasant and encouraging.

Now if it could be made known by suitable representations made by the competent authorities, by proclamation, and by clauses inserted in the passports we should still need, that apart from our more foreign citizenship, our position in China was exactly that of any Chinese, I am convinced that the Gospel would be accepted or rejected on its own merits. There have been periods when the Gospel has been accepted because of the prestige of the foreign missionary. Undoubtedly at the present time—at least throughout the two provinces of which I have an intimate working knowledge—the main hindrance to the acceptance of what China needs most is the foreign associations of the Church. "I, if I be lifted up, will draw all men unto Me." But He cannot be seen when the mists of rancorous and gratuitous political controversy enshroud the Cross.

It may be contended that to take the step suggested will involve danger such as no one is justified in incurring: that consular representations are necessary, e.g. to ensure speedy release from bandits, or to prevent real injustice being meted out to otherwise defenceless individuals. Such contentions are clearly not groundless: it is quite possible

that apart from diplomatic pressure on the highest provincial or national authorities, a missionary may remain in bandits' hands, say, sixty instead of forty-four days. But to say the least, it is not certain; and very direct experience makes me believe it is not even probable. But even if it were absolutely inevitable that risk and suffering would increase, it seems to me that the Christian's duty is perfectly clear; and that is, to put away every obstacle to the progress of the Kingdom of God: and I firmly hold that our present position as foreigners in the Church is so obtrusive as to constitute a very serious obstacle.

It is often said, that even as things are, the missionary in the interior is without protection, for the range of his country's guns is too short to reach his district. But any candid observer must admit that the officials do give the missionary certain attention because of his foreign status. That fact has been more prominent in my personal experience during the past year than at any time during the previous twenty years. The protection, however, has been afforded because it has been ordered so by superiors, and I cannot suppose it to have been accompanied by much cordiality, nor to have raised my prestige or increased my influence in the eyes of the populace in their present frame of mind.

Now I feel that, normally, the Chinese, both as a nation and as individuals, are extraordinarily responsive to any gesture of real confidence, just as they are sensitive to real or supposed encroachments or slights; the one is the psychological complement of the other. And apart from the elementary Christian duty to take risks for the Gospel's sake, not only would the gesture here advocated produce protection equally adequate, but it would be a real contribution to an improvement in international relations. And this I would stress. For even if my chief concern in this country is the Christian Church, I am not unmoved when I find in the press and in private conversation, the honesty and sincerity of England impugned. This is not imaginary; we are undoubtedly held to be the secret or indirect agents of our Government, and were we to take the step for which I plead, no small reward to genuine British patriots would be the removal of suspicion from a Government which some at least of us believe to be genuinely desirous of helping China.

I would not have it thought that I am unappreciative of the real sympathy shown by many consular officials, who in my own experience have carried out what is at present their duty, so as to cause as little dislocation as possible in our work. And it is most undesirable that before definite arrangements can be made, missionaries should ignore consular directions. The problematic gain of such a course of action would be far out-weighed by the complications and misunderstandings that would arise among all concerned; the missionaries, the local au-

thorities, and the Chinese and foreign Governments. A wide latitude has been allowed by the Consuls to responsible heads of missions, but the highest interests of Christian work would be far better served if complete independence could be granted, and a way could be found that will leave them free to prosecute their work without becoming involved in the results of diplomatic and military protection. There need be no injustice to the foreign mercantile community, who would be fully at liberty to seek the same independence, or to claim their rights.

There may be risks attendant on the course here advocated; that is a debatable subject. What is not debatable is that a Christian Church built upon privilege and temporal security will not endure: against one having for its sole foundation apostolic faith and fervour, not even the gates of Hell will prevail.

JOHN HOLDEN.

## II. Missionaries and Armed Defence

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's." His critics had come with a question to entrap Jesus; his answer was not merely a turning of the tables upon them, but a vital and enduring statement of principle.

Caesar stands for a world-order in which our lot is bound up with others, and in which we have certain responsibilities to a society which is not yet ideal. But God, too, has demands on his children, and there are times when loyalty to his will may involve our differing from the recognized standards and methods of society or of the state.

At any time when national and patriotic feeling is stirred, as in the Great War, or at the present time in China, there is always a danger lest Christians should, in their eagerness to show themselves good citizens of their country, relax their allegiance to the way of Christ as supreme and all-embracing in its demands. Many to-day regret the mating in these years of the western churches with the spirit of hatred and war. May Chinese Christianity learn from the failure of western Christianity to determine more earnestly that God's will as learned through Christ must be above every national consideration.

It is the more important that all of us should not wait till the stress of tragic events is upon us, but now in quiet and earnest thought seek to see what Christ's way implies for us in our national relationships. In particular, many of us Christians from abroad whose homes and work are in China have been asking what should be our relation to the policies of our Governments, expressed in "treaty rights." The writer does not feel that it is intrinsically wrong for special treatment to be accorded to foreign nationals resident in a country such as China. The nature of the privileges conferred, however, and the attitude of the

people of the country towards them, may give us cause to consider whether we should avail ourselves of them or not. The method by which they were obtained and are maintained is a serious factor in this consideration. To many of us the clearest case where the claims of God and Caesar may conflict is in connection with the use of armed force by our Government in defence of such privileges, or even of life itself. Is it right for missionaries, in particular, to agree to receive armed protection from their nation?

There is a distinction to be drawn between legal right, and the right which a Christian man conceives of in terms of doing the will of God. Shylock had legal right on his side, but his attitude does not generally commend itself to men of goodwill. For a Christian the one question is whether a course of action is *our* answer to the prayer, "Thy Kingdom come;" whether it harmonizes with the kind of life Christ lived and would have us live.

Ideas of right vary from age to age. In Old Testament times men felt themselves doing the will of God in the ruthless slaughter of man, woman, and child of the enemy tribe. Not many generations ago slavery was considered by many Christians a divine institution. Until a few months ago, war was generally considered a legitimate instrument of national policy. To an increasing number to-day who seek to follow Christ's way of life, it seems that for a nation to employ armed force in order to secure what it regards as justice is wrong. To them "all war is irreconcilable with a regard for the immanence of God in human personality, and inconsistent with the Way of Life which Jesus taught and practised." The dispatch of foreign gunboats into the country of an unwilling people, to exact for foreign nationals by the threat or use of bloodshed the treatment the foreign government considers they are entitled to, must to such be abhorrent. When force is so employed, whether it is called by the name of war or not, it is using the method of war, in which (as distinct from "police" action) a nation, judge and executioner in its own cause, inflicts suffering and death on the innocent or irresponsible in order to exert pressure on the guilty. To the pacifist, who cannot feel it right to bear arms or take the life of his fellow man, it must appear even more wrong to expect others to take life in his defence.

But to the many Christians who do not see their way to the absolute pacifist position there is yet the question as to whether the law of rights should not be superseded by the law of love. To them some things that are lawful may not be, in the highest sense, expedient. They see in their Master one who, to redeem men, gave up his rights, "emptied himself" as it says. He calls them to follow him. In the spirit of his love, what is to be their attitude towards armed defence in China?

Some sincerely answer that in an unruly country it is a true act of love for a foreign nation to impose by force a stern respect for law and order. While respecting this view, the writer cannot for himself reconcile it with that spirit which refused to call down fire from heaven on the evil, and which suffered arrest, degradation and death rather than resort to forcible self-defence. Does the manifestation of this spirit belong only to one event in history, or is it not also the fundamental and mightiest way in which God in human life overcomes evil with good?

The question with which one will be met—and it is a challenging one—is, "What would have happened in Shanghai in 1927 without the Defence Force?" It can be pointed out in reply that if the effectiveness of the Christian solution to a problem is to be judged, that solution must in fairness be applied to the problem as a whole. If all our dealings as foreigners with China had been Christian in spirit, would the situation which prompted the sending of the Defence Force ever have arisen? One gladly recognizes the non-aggressive spirit in which the Force was sent, and the restraint and goodwill with which it behaved. *As the ideals and policies of nations are* perhaps nothing better could have been done. But the contention of the writer is that followers of Christ must seek more than taking part in a general progress of national and social ideals; they must stand for a way of life which is in advance of these ideals, and which may appear revolutionary and dangerous. Human progress owes much to those who in the past have endured risk and ridicule in order to stand clearly for a fuller ideal; and a special opportunity is before Christian missionaries in China to-day to commend the faith which dares to challenge current standards, and claim the whole of life for the Christian venture.

The question of dependence on armed defence appears more difficult to many who, while they would be willing to renounce it for themselves, hesitate to take a position which may involve their families or other people. But if parents see the way of non-violence to be right for themselves, is it not right for them, with open eyes, to accept the same way for the little ones for whom as yet they must decide? As regards others, the utmost care should be taken to respect their views and liberty, while taking the position one sees to be right for oneself.

To revert to the question of "expediency," the writer feels from his experience that the supposed association of missionaries with their governments is a serious stumbling-block in the path of our message. He remembers vividly the great sense of relief expressed by a deeply spiritual Chinese Christian leader on reading a statement by a group of missionaries deplored the presence of gunboats, and renouncing defence by them. Within the last few days, in the course of an informal talk

with several leading Chinese in this University (West China Union), he was amazed to hear them state that even now half the student body suspect us of political connections or of being used for political purposes. Surely we should do all we can to remove every possibility of such misunderstanding. The writer would deplore it as most unwise, however "legally" right, for a missionary to have any direct or indirect connection with government, or perhaps even with press agencies. And the same Christian expediency is an additional reason for giving up even legitimate treaty and international rights, so that the love that is our real motive in service may shine more clearly, and the message we seek to share be not hindered.

If, then, the law of love impels us to take a stand at variance with national policy, there are several lines of action open to us:—

(1) An arrangement may be come to whereby the state respects the conscience of the individual, and accords special treatment.

(2) The individual, at the cost of personal sacrifice and trouble to the state may stand for what he believes to be right, though it conflicts with the authority or law of the state.

(3) He may give up his citizenship in the state concerned.

The writer at one time considered this third possibility, not so much because he felt the state to be compelling him to a wrong course of action, as in order that he might make it clear to his Chinese friends that he was willing to identify himself with them, and to give up any dependence on the armed support of his nation. But maturer thought led him to feel this was not the best course. We must take our share of the responsibility we have inherited as members of human society, and rather seek to Christianize the relations between nations by working from within, than get rid of our responsibility by withdrawal. As a practical consideration, it also seemed doubtful whether denationalization would in fact convince others of one's *bona fides*.

In this matter of armed protection of missionaries by a foreign government the best solution appears to the writer to be to renounce by agreement with one's government if possible, the employment of armed force in defence of us or our property. Should such agreement be impossible, we may when the event is upon us have to disobey our Government and take the consequences. But at least we can, in no spirit of bravado and with all respect for those who differ from us, seek to make our own attitude clear. "Should mischance occur in the absence of such defence, we accept full responsibility, and do not wish any armed force to be used, directly or indirectly, to secure reparation. We recognize that this question affects wider interests than those of any one group; but even should reparation be exacted we cannot but make our own attitude public, and decline to accept any compensation obtained by the use of force.

"In conclusion, while some may feel that our attitude endangers others, we express our conviction that such refusal to depend on armed force is in the long run the surest defence of the community; and our earnest desire so to apply our principles that if any suffer it may be those alone who accept them and are prepared to pay the price."\*

CLIFFORD M. STUBBS.

### III. Protection and Indemnities

By "protection" is taken to mean, in this case, the protection of missionaries who are living and working in China. All these come from some other country for the purpose of establishing the Kingdom of God in this land. So far as one can learn, they all come to China with the consent of their Governments and carry a passport to the Government of this country. On the passport which I carry the request is made "To all whom these presents shall come" to "Permit Joseph Taylor....safely and freely to pass and in case of need to give him all lawful Aid and Protection."

On the face of it, this would seem to mean that the Government of the United States of America requests for its citizen the ordinary permission to live and carry on his business in China; that, if it is necessary, the Government of China will afford him protection and help. It is a stately way of recognizing that international courtesy which has crystalized into international law. So long as the citizen remains in his own country he is afforded protection and aid by his own Government; when he arrives in another country, friendly to his own, he may expect protection from the Government thereof. It may seem trite to state this but it is more or less basic to international communication and goodwill.

The above leads up to the statement that the first source of protection for a citizen of any friendly Power, who is living in China, is the Chinese Government. Because of its relation to other Powers the Chinese Government undertakes to protect and aid the "stranger within its gates." This is clearly understood and passports are issued to citizens of other countries coming to sojourn in this land. In times of danger or need, therefore, the foreign citizen in this land should appeal to the Chinese Government for protection. This he can do by asking the local authorities to protect him if his life or property seem to be endangered. It would be well if this procedure were carried out when and wherever possible; for it puts the responsibility for protecting foreigners in China where it belongs on the local authorities.

\*Quoted from "Missionaries and Armed Force," issued by the Friends' Service Council, Friends' House, Euston Road, London, February, 1928.

But, as has been the case recently, if the Chinese Government and/or its local representatives cannot or will not—or both—protect the foreign citizen, then he is justified in appealing to his own Government. It may be that his own Government, because of circumstances over which it has no control, cannot afford protection at the time when it is urgently needed. Then the foreign citizen may be obliged to seek the protection of some other Government friendly to his own. But it does not seem fair to the Chinese Government to pass them by and appeal to any other Government. It is at least courteous to ask the local authorities to protect one and to accept this protection when it is afforded. It is easy to retort that circumstances may arise where life may be forfeited if one waits to secure the aid of the local authorities. That is true; one cannot argue with a mob. Emergencies call for emergency measures; but it is not fair to declare that the Chinese Government will not or cannot afford protection until such has been sought and refused. It might have been possible for more missionaries to remain at their posts during the cyclone of 1927 if this method had been used.

When the Chinese Government fails, for any reason, to afford adequate protection to its "foreign guests," these same guests are fully justified in seeking the protection of their own Governments. They are in China in the peaceful pursuit of their business just as thousands of Chinese are in other countries for the same purpose. If they obey the laws of this country and do no harm to its citizens, they should be afforded protection in times of danger. This was typified under the Empire by the local official appointing two or three tatter-de-malion escorts to accompany the foreigner on his journey. Under ordinary circumstances no nation can beat the Chinese at courtesy. It is when the stress and strain of a revolution, or the whirlwind of campaign of hatred fostered by astute propagandists, comes upon them that they too easily stampede and forget their responsibility towards the stranger guest. At such times the foreign citizen in this country is justified in seeking protection in other directions.

I anticipate the report: "We are here for the spread of the Gospel and we should be ready to undergo suffering and even death if by that means we can further our ends. Well, I am afraid that I was not cast in the heroic mould. I have not been able to see that is necessary for me to be battered to pulp by an enraged Chinese mob because somebody in the far background has incited them to murder. I would rather live in China for the next decade than in heaven. I have a right to live here if I conduct myself aright. And the Chinese Government, if it admits me to residence in the country has the responsibility of protecting me; or to announce that it cannot and so clear the way for those who can. In my college days I was taught: "That it is the duty of a

man to live as long as he can, and as well as he can." I am trying to carry out that precept.

In concluding this part of this statement I wish to add that I have no sympathy with the movement seeking to put missionaries into a special class in this matter of protection. One of our chief difficulties in the past is that we have been set off from the other foreigners in such a way that we have gotten into bad odor. We should be content to come to China as citizens of our respective countries. What protection we now receive is not given us because we are missionaries but because we are citizens of some nation friendly to China. We should beware of flocking into a separate group.

Why should anything be said about "indemnities?" Ordinarily, we don't bother about this question. Why does it come up now? What has happened to make it of importance? It would seem that somebody, somewhere, has been doing that which he ought not to do, and possibly some other body left undone that which he ought to have done. My dictionary gives as the primary meaning of the word: "That which is paid or given as compensation or reimbursement for a loss." This seems eminently fair. It is true to say that foreign citizens in China have suffered losses during recent times. They lost the use of the property which they have bought or built in China. They have lost considerable amounts of money. Some have lost their lives. Others will be put to considerable expense in order to restore "borrowed" (what a delightful camouflage!) property so that it can again be used. Others have lost their furniture and their libraries which they have gotten together after years of pinching and paring.

What shall be done about it? For I take it that all fairminded men agree that something must be done. It will not do simply to wink at this wrong and say "Don't do it again!" Even a very simple code of ethics demands that the case be taken up and some definite attempt at restitution be made. And this, if it is to be thorough should be done for those Chinese also who have suffered from this expropriation or spoiling of property. The same law should be applied in all cases. It would seem as if all we need to ask is, "What procedure shall obtain in settling this question of indemnities?" It is in the interest of common justice and every-day righteousness that something be done. The greatest calamity that can befall China and other nations interested is that *nothing be done*.

It would seem that this problem can be easiest met by the *Chinese National Government taking the initiative*. If that Government would send an invitation to other governments whose citizens have suffered from the confiscation of their goods and property to appoint representatives on an International Commission whose business it would be to gather data and make recommendations regarding losses of any and all

kinds, it is not overstating the matter to say that such an invitation would meet with a sympathetic response. It would then be possible for an orderly scrutiny to be given to all claims presented. An undignified scramble for indemnities could be prevented and a report that would carry weight with it could be prepared. It is unfortunate that, so far as one can learn at this writing, no such commission has been created.\* A golden opportunity is being allowed to slip away by the authorities in Nanking. It need not surprise any of us if a spirit of bitterness is engendered as a result of this neglect.

But if it proves to be the case that the Chinese Nationalist Government does not intend to invite representatives of other governments to such a commission, then what should be done? It would then become the business of those other governments to invite the Chinese Government to appoint representatives on a commission which *they* will set up. One can see what a great loss is involved if such a necessity as this arises. China would have lost a supreme opportunity of proving her *bona fides* to the world. Her spokesmen have been loudly demanding international justice—here is a case where she can render that justice. The other nations would have lost an opportunity of showing their goodwill and their desire to see this question settled justly and amicably. But, once more, it should be said that neither China nor any other nation can afford to do nothing about this. If the world is to be lifted forward on the road towards complete international justice and goodwill, it will not do to wink the eye at what has been done with foreign property during the last eighteen months.

Out here in the West, we are yet hearing of the "borrowing" of mission property. One militia captain recently sent word to a mission that he wanted the use of a chapel property for himself. He did not want to take it by force but he must have it. And he requested the mission to clear out the occupier of the property—the widow of an evangelist. The war is said to be ended and troops are reported as being disbanded, yet this taking of property by militarists goes on. Can China or the other nations afford to do nothing about it? Grandiloquent manifestoes regarding the protection of foreigners and their property, and the restitution of such property as is now occupied by troops and others fall like duds in the presence of these unrighteous acts.

Missions will act as they deem wise and just in this matter. Some will not claim indemnities; others will not accept such if offered to them, while still others, regarding themselves as stewards of the funds which were given to buy or build these properties, will accept the indemnities and use them in restoring the property to its former useful-

\*Such a commission is now acting.—EDITOR.

ness. We cannot hope for any large degree of unanimity on such a perplexing question. But we are fully justified in expecting a spirit of Christian charity on the part of all missionaries as they think their way through this problem. We are all animated with a desire to see the Christian Movement in China go forward. It is neither necessary nor desirable that we all think alike on it: and it will but lead to more confusion in our ranks if one section undertakes to speak for all.

It is hardly necessary to say, in closing, that what has been here written is in no sense representative of the mission in which I am working. It is a Baptist organization; and there are almost as many opinions on these questions as there are members of the mission.

J. TAYLOR.

---

## Christianity and China's Non-Christian Systems of Religion and Thought

### Findings of China Delegation to Jerusalem

#### THE PRESENT SITUATION

**T**HE intellectual upheaval, together with the social and political unrest in present-day China, has brought in its train a strong impetus to re-evaluate Chinese culture and to subject Chinese art, ethics and religion to analysis and criticism.

In the midst of a growing national consciousness a few influential thinkers have been making a fresh study of the teachings of Confucius, Mencius, Mozi, Laotzu and many other sages, to see whether what they taught can be reasonably conserved and become a part of the foundation of a hoped-for new society. While a large number of younger scholars have gone as far as to regard the ideals of the ancient teachers worthless in the face of a new culture, expected to rise from an understanding of science in particular and western culture in general, the more experienced and saner leaders have been turning to the spiritual inheritance of China, for a basis of national strength and stability. Great emphasis is laid by such men on the ethical ideals of Confucius. Even among Christians some are hoping that out of the revived interest in the ancient culture may emerge a possible synthesis of Confucian and Christian ethics.

The anti-religious movement reveals a strong current of thought, which challenges the validity of every traditional idea. Its leaders hold that religion, whatever it may be, is purely superstition, that the generations gone by have been victims of their own fears, and that unscrupulous rulers utilized such religious bondage as an effective tool

for administrative control. The anti-religious agitators further declare that religion is incompatible with science, and sow broadcast seeds of materialism and other types of atheistic doctrine.

But the husks of materialism cannot be transformed into spiritual food that will satisfy man's religious nature. In the midst of manifold anxiety and strain multitudes are seeking to find a satisfactory way of life and a spiritual solace. While many of the old literati and their conservative followers are giving themselves up to eclecticism, hoping to get some good out of all the important religions existing in China, the more progressive of the intellectuals are turning to Buddhism for fortitude and comfort. To this latter class Buddhism appears to be free from antagonism to science, and yet to offer what science cannot give. Buddhism, indeed, is ready at hand. For centuries it has been the religion of the learned, who study its philosophy with diligence, as well as the hope of the masses, who find in its religious practices a refuge from trouble.

In this day of an awakened sense of religious need and in the presence of new, or revived, systems of thought, what attitude should Christians take, and what message can Christianity offer?

#### ATTITUDE TO NON-CHRISTIAN SYSTEMS

The Christian should welcome the truth, through whatever channel it may come. It is not inconsistent with his faith in the trustworthiness and uniqueness of his own religion that he be eager to discover what is good in other religions. It is in harmony with the Christian spirit that he humbly recognize the serious limitations in his own appreciation of truth, and maintain an attitude of teachableness towards every sincere follower of another faith with whom he may come into fellowship.

The honest Christian is, however, bound to exercise his powers of discrimination. While seeking to free himself from his own prejudices, he will carefully test, in the light of his own experience and that of other Christians throughout the ages, the validity of any idea which asks for admission into his personal creed. His attitude therefore will be one not of compromise, but of eager desire properly to evaluate the new idea. This will involve an endeavour to understand the other man's viewpoint and sympathetically to interpret his experiences. Fellowship with a sincere believer in another faith may thus prove for both parties a joint quest for a truer understanding of life.

At the same time the earnest Christian dares not be untrue to his own experience of God. He cannot sacrifice the integrity of his own convictions in so far as he believes them to be based on reality. He will be so filled with the joy of fellowship with the heavenly Father that he cannot do otherwise than share that joy with others.

## ATTITUDE TO SCIENCE AND SECULAR CIVILIZATION

As Christians we believe that all truth comes from God, in whom there are no contradictions. We believe that the sincere Christian, like the true scientist, should be an honest seeker after truth, give himself with devotion and self-sacrifice to the following of it, and be prepared to surrender whatever may stand in the way of discovering it. To the degree that his opportunities permit the Christian should approach the study of religion in a scientific spirit. He should seek to find a rational basis for his religious thinking, and to deal honestly and earnestly with all the intellectual problems which may arise in connection with his faith.

At the same time the Christian finds science, art and philosophy inadequate substitutes for religion. Christianity is more than a system of thought; it is a way of life. It deals with something before and beyond science and philosophy. Christianity must be personally experienced to be appreciated; through it life is interpreted as a whole. Moreover, Christianity has to do with personalities, related to each other and the Supreme Personality; the inter-relation of these personalities cannot be separately comprehended by any merely scientific study. Life becomes intelligible only through fellowship with persons. To the Christian, religious certainty grows as he comes into more intimate relations with his fellow-men, especially with his fellow-believers, and with God Himself.

The naturalistic and mechanistic views of life do not explain its meaning and values. We count it our duty as Christians to declare by thought and life that we find the adequate meaning of life made plain in Jesus Christ our Lord. We are consequently under obligation to oppose naturalism as a philosophy, because it ignores and therefore fails to account for the highest ideals and aspirations of mankind. We must also oppose naturalism as a way of life, because as actually lived by many to-day it is destructive of moral character and of the social and spiritual values on which the growth and development, the strength and stability of society depend.

## THE DISTINCTIVE MESSAGE OF CHRISTIANITY

Christianity proclaims a God of creative Life, in whom men live, and move and have their being, and a God of infinite Love, who seeks that men shall live in conscious fellowship with Him.

In fulfilling our high purpose as Christians of bringing men into living fellowship with God, our most important contribution is to introduce them to Jesus Christ.

Jesus Christ has given us the only perfect revelation of God as a loving heavenly Father.

Jesus Christ has provided the only adequate solution of the problem of evil. In His life and death Jesus Christ our Lord revealed God's almighty love. He also revealed how God shared the suffering involved in man's struggle with sin. Jesus Christ is the door of salvation to all men; through Him man receives the spiritual power to overcome evil and to do good.

Of all the religious leaders known to China Jesus Christ alone unites in Himself a complete realization of the ideals of religion and ethics. He alone has perfectly lived a life of conscious and intimate fellowship with God, while maintaining at the same time a relation of loving comradeship with men. China to-day particularly needs to learn to have conscious fellowship with God.

Jesus Christ has emphasized as none other has the value of the individual. Those whom men have despised or oppressed He has counted worthy of respect and honour.

Jesus Christ has set forth the most effective spiritual basis for human brotherhood, on which alone can equality, justice and cordial relations be maintained among races and other social groups. His principles demand fulfilment in the home, the factory, the community, the nation, the family of nations, and in every other phase of human relations.

The most satisfying program for the Brotherhood of Man which has ever been devised is that which is found in Jesus Christ's conception of the Kingdom of God on earth, qualifications for membership in which are most exhibited in the character and way of living of Jesus Himself.

In Jesus Christ alone has man an unshaken hope in the continuity of personality after death.

Our message, therefore, is a testimony to the reality of the abundant life which men may have in Jesus Christ.

---

## What Are Rural Christians Thinking About Christianity?

### A SYMPOSIUM

**A**CONSIDERABLE time ago the suggestion was made to the Editor that the publication of answers to the above question would be of distinct value to the readers of the CHINESE RECORDER. Recognizing the significance of answers to such a question we compiled a fairly long list of names of rural workers, Chinese and missionaries, to whom a number of questions aiming to bring out answers to the main one, as given above, were sent. The

results have been far from voluminous! Evidently it is not easy to get answers to such a question. Perhaps Christian workers are too busy in general to give time to such research work—for research work it surely is!

At one time we were inclined to conclude that rural Christians are not doing much *thinking* about Christianity. This mood was due to the slowness of response to our request for help. One of our missionary correspondents (North China) feels that there is little or nothing to be gained, or indeed much point, in getting answers to such a question. "What the rural Christians think," he says, "about their relation to the Church will accord with what we have put over, if they are experienced and sincere Christians. If they are weak or insincere what is the value of a widespread study of their incorrect thought?" He then goes on to say, "If you think the questionnaire will reveal how little we have succeeded in putting over the truest ideas on these subjects, it will only reveal what every rural worker already knows and labors night and day to alter." One does wonder, of course, whether it would not be helpful in this day and age to know more definitely the very thing this correspondent refers to. Another missionary (Fukien) says, however, "You will be doing our cause in China considerable good if you continue probing into these now very much neglected corners." Another, who is "much interested," has been unable to do anything. Nevertheless a small number of those on our list have already sent in answers and some others have promised to do so. It seemed wise, therefore, to put together such material as is already in hand with the hope of publishing more later and also of stimulating others to participate in the study of this "neglected corner." The answers as given below have come from five missionaries and two Chinese workers in Fukien, Kiangsu, Chekiang and Shantung. Some of the answers given come from groups, some from individuals. All of our correspondents are closely connected with work among rural Christians. Their names will not be mentioned as they are reporting for rural Chinese and mentioning them will unnecessarily complicate putting the various answers together under the appropriate questions. Their aid in pushing forward this study is, however, deeply appreciated.

The general impression of one missionary in Fukien is as follows:—"Precisely here is the lack in Chinese church members, by and large, they have not discovered that they have received One who is life—to be enriched with truth and directed in the Way. But the glorious fact is that, here and there through the country, like fruitful terraces on rugged hillsides, are men and women, some of them products of our colleges, who are truly bringing forth fruit to perfection."

We shall now put together the answers received under their appropriate questions.

I. *What do you expect from God?* "Life everlasting; three kinds of happiness, one in heaven and two in the family—that is, all living in peace and all in one place of one mind to worship; prosperity—no disaster." "To receive the Holy Spirit." "Blessings." A Chinese worker states that "rural Christians expect to get material help from God rather than help in the meeting of their spiritual need."

II. *What is God like?* "The idea of light is the image 'God' suggests to us." "God is like a loving father, a doctor, a judge—a giver of material things." "Personified spirit in heaven." "God's love is like that of father and mother." "No one knows." "A gracious father." "Greater than earthly parents, but close to us; we also can be close to Him."

III. *What do you pray for?* "That the family may all believe in Christ." "That the younger members of the family may not stray away but all, old and young, be Christian to the end." "For peace and enough to eat." "To be saved from temptation." "In the morning for many things, in the evening for peace and protection." "For strength to do right as human strength is not sufficient." "Give thanks for food." "For forgiveness of sins, cleansing of heart—to have Christ's heart." "For what my heart wants at the time." "That every one may change the old and become new and believe the doctrine." "That every one may repent." "For peace and strength for daily work." "That many people may come to hear the word." "That God will give protection." "God's kingdom and his righteousness." "For protection and abundant life and sympathy with other people and to show gratitude for God's blessings." "When in chapel," says a Chinese worker, "they always imitate others; prayer is just a formula: in private their prayer has always something to do with their own physical and spiritual needs."

IV. *Why do you go to church?* "Hope to be saved." "To worship God." "To gain protection." "Because the soul needs communion with God" (a Bible-woman). "To know the doctrine and bring in others." "To worship God and Jesus Christ." "In order to reverence God." "The motive that takes them to church," says the Chinese worker, "is fear of God rather than love for Him. Some of them think that if they do not go to church on Sunday God will punish them or will not bless them."

V. *Why do you join the church?* "Because I believe in Jesus." "To join with others of one heart." "To worship the real God and get rid of other superstitions." "Most of the rural Christians join the church expecting some material advantage or help in a quarrel with someone. Very few of them join the church at first from a right motive."

VI. *What should the church do for you?* "Help my knowledge of the truth to grow." "Give all the protection and blessings expected, if possible." "The church should help them get benefits from others and promote the good of the members, not of society." "Give help in trouble." "Give teaching."

VII. *What should you do for the church?* "Pray for members and preacher." "Help those in trouble." "Help to bring people to hear the Gospel." "All I can to help it." "Give, perhaps, some contributions of energy and money." "Attend the church every Sunday and pay the so-called pastor-fee each year."

VIII. *What is the relation between you and Christ?* "He is the Lord who saves us."

One missionary in interior Fukien thus summarizes the results of his study:—"What do rural Christians really think? Men are not answering your request, because they do not know what rural folks think. That is the reason that I have been so slow in answering.

"Chinese pastors know what rural Christians think, but they cannot write for your magazine. Those who can write in English are supposedly too valuable for rural pastorates, so in course of time they get out of touch with men of the soil.

"At your request I have talked with a few and jotted down some of their answers. Nothing illuminating about them unless it be the fact that much Christian propaganda is going right over their heads."

"Why of course I ask God for help, protection, and peace, just as I used to ask the idols. God is the great official to whom I may bring my requests and, being the living God He is able to grant them. On the farm He gives me abundant harvests, and in business He makes me prosper. Once I sought the god of wealth for the multiplication of my small capital, but now I pray to God. The country folk are great believers in peace and harmony in the family circle, and naturally we daily ask God for these great blessings. Occasionally we have a man in one of our villages who has studied the classics with diligence, and he may be attracted to the doctrinal foundation of the Christian faith, but the vast majority of us prefer to have the peace, the protection, and the blessings. It is advantageous to be associated with Christians; as the corrupt officials are usually quite discriminating over their special taxes and loans. The Church may have lost some of its official standing, but it is still a bulwark against corruption. To be part of a Christian community means a better opportunity for the education of our children, as mission school graduates have many opportunities. The mission produces very many officials, doctors, teachers and preachers, and practically no farmers or workmen. I go to Church to worship God, to hear the exposition of the doctrine, and sometimes to transact

a little business. Naturally I do not feel any sense of responsibility toward the organization, beyond an annual contribution of a few dollars. There are a few in our Church who are warm hearted in the faith, and the most of us rely on them."

The above answers, though meager numerically, represent a fairly wide range of rural experience. But there are not enough of them to warrant generalizations. They do, however, bear out the statement made in the beginning that by and large rural Christians do not think of Christianity in terms of a way of life. The ideas of prayer show no realization of any other than the petitionary prayer, which may be due to the form of the question. It is interesting to note, too, how frequently reference is made to the family and the expectation of "protection." Furthermore the answers show that most of those answering expected the church and their religion to play a real part in meeting their daily needs. There is enough here, however, to stimulate a desire to know more along this line and to warrant the conviction that the mind of rural Christians does need to be studied and understood. To this end we hope this short and inadequate statement will at least stimulate others to participate in this study and send us in the results thereof.

---

## Western Money and the Chinese Church

### V. THE ECONOMIC GAP

**E**CONOMIC relationships between western and Chinese Christians are troubled, then, first, by the inertia of an old habit; second, by an impractical ideal. The first sounds like a spent bullet; the second looks like a wet flag! As I look over twenty-five years' experience in mission meetings I realize that in spite of the rushing flood of much laudable eloquence on the problem the main result has usually been to leave things as they were. Eloquent opinions thereon have often been in spate. And still they flow! But the one sure thing about these tides of opinions is that their eloquent authors never arrive at any but one conclusion—they agree to differ and resolve to subsidize, in some way! Most, though not all, of this eloquence has flowed from missionary lips. It almost looks as though western economic resources belong to that group of things the Chinese Church can neither get along without and does not know what to do with. To admit that, however, is to admit also that spiritual impotency is inevitable! I do not admit either!

"The economic needs of the Chinese Church," say some, "must be met in large part by western Christians." Others aver that all western money must be cut out of Chinese Christian life. These are the two

extreme opinions. Between them are, as we have seen, various and sometimes complicated schemes to reduce gradually to the vanishing point western financial contributions to Chinese churches.

Those who burn midnight oil elaborating schemes to reduce funds asked from boards often overlook, as I have said, the fact that the work does not or should not stand still while the Chinese churches or schools liquidate their subsidies. As a rule, also, the generous donors of these subsidies are at the same time elaborating programs to *spend more of their money* in building up their own denominational empires. That seems to be inevitable! Western money thus supports Christian competition. Such a criticism is, at least, often heard. That missionary or group, however, who by dint of much grim determination makes one of these schemes work at once feels sure that it will prove a general panacea! And yet in spite of these schemes the curve of western subsidization of Christian work in China has risen rapidly!

A double-headed problem is constantly bobbing up. Must the standards of Christian work in China, churches, schools and hospitals, be lowered to fit the economic strength of the Chinese or must they be continued as heretofore until the economic strength of the Chinese has risen to these imported western standards? No final answer to this question is possible because standards vary with different groups and localities. The situation is also complicated by the fact that the western cultural impact upon China is raising the standard of China's religious, educational, cultural and economic life. For tribal groups in the far south-west of China and other interior places the standards may be allowed to fit their status because they are as yet little disturbed by extra-China economic stimulations. Under such conditions churches easily attain a large measure of economic independence with low standards. But in many other sections of China economic standards and cultural and institutional ideals are rising much *faster* than the economic strength of the Chinese. This change affects large sections of the Chinese Christians.

Some claim, of course, that the elimination of western money need not affect Christian standards of equipment or effort in China. Others claim, on the contrary, that certain imported standards are essential to an effective Christian program. Differences of opinion on this matter are found not only in the minds of missionaries; Chinese Christians do not agree thereon either.

Some urge that a *spontaneous* religious experience is impossible for Chinese churches so long as they receive any western money. But why *western* money should particularly vitiate Chinese spirituality while Chinese money need not, neither missionaries nor Chinese Christian leaders make clear to my mind. Does western money impose something upon Chinese Christians that Chinese money is free from? Do,

for instance, the churches supported or helped by the Chinese Home Missionary Society succeed where some mission supported churches fail, just because the money comes from a Chinese source? I doubt it! In all probability the answer is that western money carries with it superimposed conditions that militate against spiritual vitality. It may be, however, that these superimposed conditions are not indispensables of western economic sharing with the Chinese Church and people.

In any event, for large sections of the Chinese Church, the standards of work they have acquired are so high that they cannot economically carry them. There is an economic gap between them and their economic strength. Must they, therefore, be abandoned? The consensus of opinion seems to be against such a wholesale abandonment of standards and work already in operation. But why cannot these higher standards of work be maintained and spiritual vitality still be attained? There is little evidence to show that these standards in themselves, any more than subsidization or its absence, determine the spiritual vitality of Christians. Neither has any conclusive evidence yet been brought forward to show that those groups who plod along on low standards of work and equipment are more vital spiritually than those working on higher ones. I am inclined, indeed, to think that the burden of proof points in the other direction.

We need to remember that it has been the economically strong who have been cooperating with and setting the standards for the economically weak. The result has not been altogether satisfactory.

We are constantly being referred back to the days of primitive Christianity for solutions for modern Christian economic problems in China. But it is a blind clue! We must, it is true, try and recapture the spiritual radiance of the early Christians. The independence, spontaneity and simplicity of early Christian fellowship are also as necessary to-day as then. There were, of course, rich and poor people then as now, both in and out of the Christian fellowship. But the tremendous difference of economic levels now existing between the "sending" and "receiving" groups of Christians did not then exist. Christ Himself, when he called on men to follow Him, spoke from the economic level of the masses. The modern missionary, on the contrary, calls from a high economic level and usually lives in a condition of economic superiority. He thus speaks from an economic level far above that of China's masses! The missionaries of the primitive Church had their trials: but economic influence and superiority were not among them. They did not have to fill up or bridge an economic gap!

Thus neither the early churches nor their missionaries can furnish precedents for the modern situation. Early missionaries dealt only in spiritual gifts because they had no others. "Silver and gold have I none but such as I have give I unto you." This the modern missionary

cannot and rightfully has not attempted to say, though now as then these spiritual gifts should be his main concern. The early Christian workers faced a hostile world. But in some ways their task was easier than that of modern missionaries. Not their's or the early Christian's the task of building up great institutions and seeking to save society as well as the individual. In our day we cannot dodge these issues if we would. Here and there one hears a Chinese Christian leader urge that churches in China should do exactly as primitive Christians did, have preachers supported only by themselves and engage in no institutional work they cannot carry on themselves. To rigidly apply such principles in China would mean a revolution backward! Under the actual conditions as existing it sounds almost visionary! While man's need for God is the same now as in the days of the primitive Christians his environment is vastly different. The modern Christian must meet his environment. The churches of Galatia, for instance, were not forced to face the challenge of rising to the higher and different economic and industrial levels and standards of the Church in Jerusalem! China as a whole faces just that type of problem! To be a member of the modern family of nations she must climb to higher economic as well as educational and scientific levels. The modern Chinese and western churches cannot sidestep this modern Chinese problem: it cannot be extricated from their spiritual task.

Unless the modern missionary is willing to step down from his level of economic superiority and live like his economically weak Chinese brethren he cannot dissociate himself entirely from economic power and significance. Apparently most Chinese and missionaries do not deem such a change of life necessary or wise. Therefore, they cannot ignore the economic gap inherent in the situation.

Western churches are now rich in economic resources as well as in spiritual experience. Missionaries in China do not demonstrate the economic equality which Christ taught and practised. Their experience in their own lands does not help them much in China. There they live and work on a level which is, generally speaking, equal to that of the average of those whom they serve. At least that is the ideal. Since in China, to most of their fellow Christians, they live like rich people, they are liable to be understood as holding, on the one hand, that for themselves a fairly high economic level is essential to spiritual vitality or physical efficiency but that, on the other hand, the Chinese can attain both on a much lower one. "But if," they may be asked, "a low economic level is sufficient for Chinese spiritual vitality would not a similar or much more nearly approximate one quicken the spirituality of our western friends?" For a rich man to tell a poor man that he can and should be as good and happy though poor is really to expect the poor man to make a bigger effort than himself. It is not an inspiring

expectation! These two economic levels will have to come together either by the lower being raised or the higher coming down. In any event western Christians and churches working in China have here a problem to be solved; it cannot be shelved. Neither can it be settled by each group withdrawing into its own civilization and living and working apart. That would not be Christian!

The two theories bearing on this question have already been mentioned. One is that spiritual vitality is dependent exclusively, humanly speaking, upon complete reliance on one's own strength and resources. This means that spirituality does not correlate with any particular economic status. This is true, but it does not follow, however, that poverty and wealth have no bearing on the spiritual life. It does assume that Chinese Christians can be as spiritually strong as their western brethren no matter what the difference of economic level between them. But this is one of the theories that sadly needs testing! The fact is that in their practice missionaries apparently accept a fairly high degree of economic security as necessary for their spiritual as well as their physical life. Some do, it is true, assume that while their present economic level is essential to physical efficiency it is not as closely bound up with their spiritual vitality. Yet all would agree that the two influence each other. For my part I now realize that the economic level of life may sink so low as to militate against all other aspects thereof, including the spiritual. And I am convinced that the low vitality of many Chinese is due to their utterly inadequate level of subsistence. When it is claimed, as is sometimes done, that the Chinese can be efficient on a lower economic level than westerners, does this mean that a *difference of race* makes it possible to attain an equally high spiritual vitality on a much lower economic level? Perhaps not! Yet the attitude of some westerners justifies such an inference.

This I know to be true that the lure of economic well-being affects the economically weak just like physical robustness attracts those who are weak of body. Those who are comparatively well-off, whether missionaries working in China or people elsewhere, lure poorer people to aspire to be as economically secure as they are. They stand on the other side of the economic gap between them and their more favored friends and wistfully long to cross it. The presence of relatively rich missionaries naturally leads Chinese Christian workers also to desire to be at least equally rich. Their wistfulness to share another's lot easily merges into discontent with their own. This is, so far as I can see, natural, right and inevitable!

The other theory is that when Christians work together they should share all they have. But can western Christians share *all* they have without vitiating the spiritual life of the Chinese Church? This they must learn to do or block the free flowing of their spiritual resources. Let me

hasten to add that I do not think absolute economic equality is essential to spiritual intercourse and vitality as between western and Chinese Christians or between any Christians. Nevertheless I feel that this second theory is the one that promises most towards a solution. It seems to be the only theory that offers hope of solving in a fair way the double-headed problem of the two economic levels as described above.

There is, then, an economic gap between the living of the missionaries and that of the masses of the Chinese people. As a result of Christian effort the economic standards of many Christian communities also tend to be higher than those of their environment. The continued sharing of western economic resources with these Chinese Christian communities will, insofar as it increases their productivity, tend also to preserve this gap between them and those among whom they live. A proportion of Chinese leaders receive as much support as their foreign colleagues. Such stand, therefore, on the same side of the gap as the missionaries, and often are the target for the same criticisms. What then, should be the attitude of the Chinese Church, and particularly the missionaries—as it is they who have in large part revealed this gap—towards the chronic poverty from which most Chinese and many Chinese Christians suffer?

This economic gap is visible from three angles, the living standards of the missionaries, the institutional standards of Christian work and the difference between the general economic standards of China and the West. What should Christians do about it? They might, of course, ignore it. But that will lay them open to the charge of lacking human sympathy. They may recognize it but claim that bridging or filling it is not their task. Clearly it is not the task of Christians alone. But they can only justify this attitude by showing that a low economic level has no effect on the spiritual life. This they cannot do. They may deplore the fact that their higher economic privileges create special difficulties for their work and then decide to leave the difficulties to eliminate themselves. But that attitude, as I have indicated, will bog them in spiritual impotency. In this economic gap modern Christians face a challenge that only modern methods can solve.

There are, it seems to me, two things that the Chinese Church, in which I include the missionaries, should, indeed *must*, do. First, it should recognize that the economic standards of the Chinese masses are too low for satisfactory living, economic or spiritual. This could be done by their definitely espousing the raising of those standards and the filling up thereby in time of the economic gap. "In the middle ages," says one reviewer of these articles, "it was assumed that poverty was necessary in order to provide for the virtue of charity (I have heard a modern Christian advance the same notion!) Our modern thought revolts at this notion." Chronic poverty is no more

ethically justifiable than wasteful wealth. Furthermore charity is no longer deemed a solution for the disadvantages of either. Now sharing one's economic resources with another as a demonstration of brotherhood and for a *common* purpose is something quite different from charity, against which the Chinese Church and people are protesting with increasing earnestness. Under such circumstances western Christians must be willing not only to share their economic resources for church and propaganda purposes but also to share their higher and more human economic standards and methods. That is one way whereby the missionary may take the sting out of his economic superiority. That such a raising of China's economic standards is necessary is already recognized in the tendency towards the economic equality of western and Chinese Christian workers in China, which is as it should be, even though these Chinese Christian workers thereby face the same difficulties as their equally favored foreign colleagues. Difficulties there will be no matter how the problem is approached! But I doubt that the difficulties inherent in a Christian espousal of the raising of China's economic standards are as great as those ensuing from ignoring it or leaving it entirely to others to solve.

But the Church in China must, in the second place, go farther than this. It must help promote those forms and methods of human labor that will increase individual productivity and so tend towards a raising of China's economic standards. It is worth noting here that many who argue that economic self-reliance is essential to the spiritual vitality of the Chinese Church also admit that neither will be possible unless the productive capacity of its members is increased.

As a matter of fact the programs of the Jerusalem Meeting and of the National Christian Council of China include the doing of both these things. Present-day Christian interest and effort in industrial and agricultural improvement and vocational education also aim at both of them. Famine relief organizations are laying much more emphasis than formerly on increasing the productivity of sufferers therefrom, with a view to preventing the dire results of famine, than on the mere giving of charitable doles. All these are direct efforts to close the economic gap. But it needs to be much more generally and generously recognized by the Church that espousing and promoting higher standards of living in China are part of the Christian's responsibility.

To espouse and promote definitely the closing of this economic gap will lessen the danger inherent in the assumption that the economic benefits of Christianity are open mainly or only to those *within* its ranks. Of course so long as this gap exists it will be impossible to eliminate entirely the economic lure inherent in a high economic level to those struggling on a low one. The comparatively rich western Christians who desire to cooperate with the Chinese Church may as

well admit this. This gap, furthermore, will remain for a long time. But it is possible to weaken greatly this lure in relation to Christianity by dissociating entirely the opportunity to share in its higher institutional and economic advantages from the appeal to follow Christ. That would be one result of making attendance on religious services and classes voluntary in Christian schools. On the other hand to make these serve only the Christian community would tend to increase the lure thereof to those outside so long as Christian schools offer any special economic advantages.

All this means that the cultural, institutional and economic opportunities offered by Christianity must not be limited to those who have espoused it or are related to those who have joined the Church. I am well aware that this principle is opposed to one current nowadays. But it must be remembered that Christianity offers a lure to the "rice-Christian" type whenever and wherever becoming a Christian carries with it economic privileges not obtainable otherwise. This is an argument for making all Christian institutions a means of service to humanity rather than propagandic agents or aids to building up the Church alone. If these economic privileges are free the lure will be reduced to a minimum at least. Unless, therefore, Christian institutional service is to be reduced to the economic level of the average Chinese Christian and those helped thereby, which few if any contemplate, this principle must needs receive more recognition than heretofore accorded it. This is the way I see it as I try to measure the meaning of the economic gap.

"But what about the psychology of dependence," some one will say, "to which you have already referred." I admit readily that this is one of the dangers involved when a rich brother works with a poor brother. But I am far from convinced that to have the rich brother share his economic strength with his weaker brother need necessarily prevent the weaker brother from doing his *full* share. Of two partners in an enterprise one may invest half a million, the other only one hundred thousand. But it does not follow that the smaller investor does less for the enterprise than the bigger one. He may put into it his energy and all he has. But I do not like this illustration anyhow. Both these investors expect to get *money* out of their common investment of money. Western churches do not invest money in Christian work in China for that purpose.

At this point we may well refer to what has been one of the chief psychological dangers in connection with subsidization. It has been a scheme whereby much has been *done for* the Chinese instead of being *done with* them. Wherever subsidization is under control of the subsidizers that aspect of the situation is bound to come into prominence. Plans for the future must aim at a change in this psychology. The Chinese Christian will not rise to the doing of his *full* share so long

as it operates. As a result of this psychological danger dependence is developed to the point where it does frustrate the full use of the dependent's own resources. Let it be kept in mind that a Chinese Christian might invest only \$100 in an institution as over against \$100,000 by a western friend and yet the merit of the Chinese gift be as great as that of the other if it represented the *maximum effort* possible in both cases. But to have the rich brother looked on as indifferent to the economic problems of his weaker brother—that is a danger to be avoided at any cost! Such indifference on the part of the rich Christian would have as deadening an effect on the spirit of the Chinese Christian as an undue measure of dependence. Both must be averted. How western Christians could withhold their economic resources from the Chinese Church, or even reduce it to service only, without at least giving the appearance of such indifference I do not see. How, furthermore, an economically indifferent western Christian could transfer anything spiritually alive to Chinese Christians I do not see either. Neither do I see how the extreme opinion that Chinese spiritual vitality cannot be secured until Chinese Christians are economically isolated from western Christian could be applied unless western Christians developed just such an attitude of indifference. It is for these reasons that I question the validity of the extreme opinion as cited.

Another, though perhaps subsidiary, danger which is connected with over-emphasis on Chinese economic self-reliance may well be cited at this point. Western Christians tend to make economic self-reliance the *sina qua non* of self-respect. Certainly no one can be self-respecting unless he does his full share in any cooperative enterprise. Nevertheless too heavy an emphasis may be laid at this point. That this is true may be seen in the fact that there is a tendency to measure churches in China mainly in terms of their economic efficiency. That, in so far as it exists, is to make their ability to raise money the test of their spiritual vitality. That this is not a matter of pure inference only is seen in the statement made by a graduate of a prominent theological school in China that ability to raise special funds is a *sina qua non* of missionary effort. I do not wish to make too much of this point. But it is clear that unless care is taken, over-emphasis on economic self-reliance as the essential of self-respect may result in an overweening self-respect that will cut the cord of a wider and equally essential sympathy with the needs of others.

In accordance with the nature of the Christian spirit and relationship it is *necessary*, as I have stated, that western Christians continue to share their economic resources with the Chinese Church and people until such time at least as the present extreme difference in their economic standards has disappeared. That time is still far ahead!

One thing is evident. The Church in China has not yet developed and espoused one guiding purpose in its economic relationships. In

the era of Christian work in China that is passing, western Christians had a purpose or purposes, around which the work was built up. But as yet no unifying purpose in the use of western economic resources in China that fits a *Church-centric situation* has been evolved. Existing ideas on this problem are motivated by both an old momentum and new aspirations. Either a new purpose or principle must be created or some existing principle exalted to the primary place. This principle or purpose must embody both the western Christian obligation to share all it has and the Chinese Christian responsibility to use it. We must get out of the bramble of conflicting opinions found on both sides of the economic gap.

---

## The Christian Message for the China of Today

GEORGE W. RIDOUT

**S**OMETIME ago I listened to a very learned address on the "Christian Message for Mixed Races" by Professor E. M. Poteat. It was given at the Shanghai Missionary Association, and I see that in its December issue the RECORDER published a summary of the address under the head of "The Race Mind and the Religious Message." I was impressed by the eminently scholarly discussion of such a difficult subject; but I was sorry that the professor gave so much time to the race question as to limit himself to the merest minimum of time when he touched the subject of the Christian Message. One outstanding thing which he mentioned in that connection, as I think of it now, was that the Christian message should be characterized by simplicity. I have thought a great deal upon this matter of the Christian message during the past few months while I have been traveling and lecturing and preaching in various parts of China. I came to China with the conviction that the Christian message was fixed away back in the Apostolic days—in fact that the contents of the Christian message was fixed once and for all by Christ and His Apostles and so far, instead of changing my opinion upon that subject, I am more and more impressed that no age, whether it be old or new, needs any change whatever in the gospel message. This message, like its Divine Author, is the same today, yesterday and forever.

I observed in reading the Proceedings and "Findings" of the Jerusalem Conference, that they issued a document which sets forth ostensibly their corporate idea of what the Christian message for our present missionary age should consist of. I read it with a great deal of interest; but I could not refrain from thinking that such a document was unnecessary and, therefore, was not

entirely free from the element of presumption. It rather seemed to me that after nineteen centuries of preaching and nearly two centuries of definite missionary work on the part of the modern church in all lands that it was rather late in the day for any body of men, no matter how august, to inform the church as to what its Christian message should be.

Now, it might be thought a bit presumptuous on my part to attempt to indicate in this article what the Christian message should consist of; but I am taking the cue from Professor Poteat and shall set forth a few thoughts upon the subject purely from the standpoint of conservative thinking—I mean that kind of conservatism which characterizes the thinking of such missionaries as Carey, Bowen, Morrison, Duff, Hudson Taylor, William Taylor, etc., who “through faith subdued kingdoms, wrought righteousness, obtained promises, waxed valiant in fight, turned to flight the armies of the aliens.”

At the outset, I might call attention to the attitude of the Apostle John on the subject of the Christian message. In his First Epistle, 3:11, he says, “This is the message that ye heard from the beginning.” Also in First John 2:7, “I write no new commandment unto you, but an old commandment which ye had from the beginning”; and then in First John 1:5, “This then is the message which we have heard of Him”; and the opening words of his First Epistle says, “That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life”; It is generally believed that John was a very aged man when he wrote this epistle, possibly half a century had transpired since he first heard the gospel message, and now in his old age, there is not a particle of difference in his thinking or in his doctrine. John never changed his message or his convictions with regard to the gospel. What he believed in and preached from the beginning he held to tenaciously in his old age. It is a thing to be regretted in these modern days that there are ministers and missionaries who once held to the gospel message in all its New Testament and Pauline bearings, and who preached it with zeal and whose ministry was once characterized by the zeal of the Lord, that in their older and maturer days have been carried away by another gospel whose message and interpretation may be *modern*, but not *redemptive*.

In discussing the matter of the message, we would say:

First: That the Christian message must be more than intellectual. We have to admit that we are living in a very intellectual age; our schools, universities and seminaries have produced a thinking mind; but too often the thinking mind is not the Christ-like mind, and many a deep-thinker does not think after the Divine Christ and His Apostles. The twentieth century is not without a considerable degree of the arrogancy of intellectuality and possibly we are burning too much incense at the altars of the

intellectual. We are too prone to forget that by falling into the Grecian type of mind in our theological thinking, the Cross becomes foolishness and the Gospel a philosophy which may be accepted or rejected. This was the bane of the Corinthian church—they were willing to be saved by philosophy, but unwilling to be saved by the Cross, and it landed them into speculations, worldliness, carnality and disturbances generally. Paul would not treat them philosophically. He resolved that he would preach to them only Christ and Him crucified. It has been remarked by Mc-Intosh of Scotland that there is good reason for supposing that Paul considered his sermon on Mars Hill as a failure. That sermon is a beautiful oration, it is an intellectual treat, but it has not the heart of the gospel in it—it is without Calvary and the Cross! Paul, going to Corinth resolved that he would make no such mistake in Corinth—the Cross and atoning Blood would be central in his preaching and his gospel message would be intensely vital. Too often we men of the schools preach to men as intellectuals, not as sinners needing Redeeming Grace. There is a story told of a preacher in England who, after graduating from the university, resolved to preach philosophy to his people. He started to give them a series of sermons on the Incarnation. A good woman, but poor, came to him in tears and said, "Oh, pastor, you are talking to us as if we had university training; why don't you talk to us as Jesus talked?"

Last year while in Europe, I stood at the tomb of Bishop Butler in Bristol Cathedral. Butler was one of the intellectual giants of the Church of England in those perilous days of English Deism. He produced a great book which has been known for two centuries as "Butler's Analogy" but only a few people in Butler's day could read it and, therefore, it did not meet the need of the English people in their depravity, darkness and illiteracy. John Wesley, a man of Oxford, with an intellect possibly as great as Bishop Butler's, after his conversion and his obtaining the burning heart of evangelism through the Grace of God, preached not to the head but to the heart of England, the burning truths of the Old Gospel. He preached the New Testament doctrine of sin and redemption, and drew round him a band of mighty preachers of the gospel like himself, and he aroused the British Isles from the sleep and stupor of centuries. A great religious awakening came on and the revival of the eighteenth century has been regarded by the most conservative of historians as the one great Divine event which saved England from dropping into an abyss.

It was said of Bernard of Clairvaux that no "doubts fettered his powers" but with brain and heart aflame with a Holy passion for souls, he preached a mighty gospel; and a story is told of him that he preached once in Paris in the School of Philosophers where men were too busy with engrossing disputations to give any particular heed to his words,

and the discourse apparently produced no effect. He went home to pray with sobs and groans, with deep searchings of heart and a passion of tears because no one was converted. He was in anguish of soul lest God had forsaken him. The next day he preached again with the unction and energy derived from this Divine communion, and large numbers were converted and gave themselves to God at the hand of His servant.

John Bunyan, the great Gospel preacher and dreamer, who has deeply influenced the Christian Church for over two centuries, said, "I never went to school to Aristotle and Plato, but was brought up in my father's house. So I think in the Gospel message we make a big mistake in thinking that the sermon must be profoundly intellectual, or else we shall be considered not to be men of letters.

The Christian message, to be effective, must have about it more of a passionate zeal for souls, than an intellectual sweat.

Secondly: The Christian message must be more than SOCIAL. Again we must admit that we are in a day of the "Social message"—so called. Professor Royce of Harvard in his Oxford lectures on the "Problem of Christianity" has a good deal to say about the "Beloved Community" and we have frequently seen where some young men have been so carried away with that idea and the new social order—so-called, that they have centralized the Kingdom of God in the *Social* more than in the Redemptive. They have put more emphasis on Amos than on the Apostle Paul. I think it was Dr. Jowett in his Yale lectures who said that when ministers are carried away by these social things, they are living more in a realm of Old Testament "Reformation" than in New Testament "Redemption"; and not a few ministers and missionaries have been carried off their feet by the "Social Gospel" and after years of a fruitless ministry have wakened up to the fact that they have made a great mistake, and have retraced their steps back to the Cross and its redemptive message, and have changed from "Program" to "Prayer" and have repented and received a new interpretation of their gospel commission. I think history bears us out in the statement that the social gospel never promotes any great religious awakening, but religious revivals beget a vastly different social life. We see this in connection with the great Wesleyan revival of the eighteenth century, and I think the history of the gospel work in China reveals the same facts that where missionaries approach the people with the gospel of Jesus Christ and get them regenerated by Divine Grace, that at once a change begins in their intellectual and social life and habits and customs. In reading the life of Pastor Hsi we note that he was one of the greatest of China's Confucian scholars. His scholarship, however, could not save him from the dreadful bane of the opium habit. Though an eminent scholar and mighty man of intellect, he was fast

sinking down into the depths of the average opium slave. When he became converted, a change took place in his habits and in his home. After he had complete victory over the habit himself, and received a wonderful anointing of the Holy Spirit for his ministry, he was influential in saving a multitude of souls, and the social work which he did for the poor opium slaves is one of the outstanding social developments of the Church of God in that section of China! Suppose Pastor Hsi had begun at the other end and had set his mighty intellect to work for social uplift without conversion, would we have ever heard of such a man, or would his biography have ever been written?

We think of the testimony of such an eminent man as Thomas Chalmers, one of the greatest of Scotland's preachers, who for a number of years ran his ministry on the social and reformatory idea. He testifies himself as to its futility and said that he preached morality to his parish until there was hardly a moral person left; but after he received himself the awakening of the Spirit and the new creative life of the Holy Ghost, he witnessed the most marvelous transformations among his people as he preached to them the vital gospel of saving grace.

Bishop McDowell in his Earl Lectures has well said, "Our Social Christianity has in too large measure ceased to be effective because it has got off its only real center."

Viewing our subject now from the more positive aspects, we would say:

First: That the Christian message must be more theological than philosophical, more redemptive than social, and therefore we must handle vitally the great *truths of sin and redemption*. I think it is a fact that in these modern times we are prone to preach to people as though they belong to every class except sinners. I was approached after preaching one evening at the Y.M.C.A. by a navy man who said that it made him angry when some preachers preached to him and his fellows as though they were all sinners and wicked! Now, I was not so sorry to hear the fellow express himself that way, because I really think that is our business—unless we make people feel and realize that they are sinners before God, they will be utterly devoid of any sense of need of a Savior. It is when people are stirred and cry out "Oh, wretched man that I am, who shall deliver me," that we have our best chance of pouring in the gospel message.

It was a saying of Jerome that "he that hath slight thoughts of sin never had great thoughts of God" We must confess with Jowett that "we do not like some of the stern, bare, jagged words which our fathers used in their description of sin. There is a kind of psychology around today that is inflicting death wounds to our theology and a lot of thinking and teaching that would interpret human need "as though

it were a skin complaint and not a heart disease;" as a result of this expunged and devitalized theology "the consciences of the people are being stroked with feathers dipped in oil."

It is a noteworthy fact that the preachers everywhere in every age and time who have been the most evangelical, the most successful in winning souls and whose ministry has blessed their age and generation have all been men who have held a vigorous Pauline and Johannie doctrine of sin. From Augustine down to our day this is so. The man whose doctrine of sin is defective will be defective all along the line of his theology, and undoubtedly one of the troubles of our age is a sadly defective theology of sin. Damage the doctrine of sin and you damage the doctrine of atonement; damage that and your Christology becomes impaired; damage that and the inspiration and authority of your Bible suffers also, and thus it goes on until all goes and faith suffers complete wreckage.

Thus are the words of Jowett: "You cannot expunge the theology and retain the morality; a devitalized theology creates a disabled and dispirited morality; impoverish your creed and you sterilize your morality."

Matthew Arnold has very powerfully said that, "Sin is not a monster to be mused on, but an impotence to be got rid of. All thinking about it, beyond what is indispensable for the firm effort to get rid of it, is waste of energy and waste of time. We then enter that element of morbid and subjective brooding, in which so many have perished. This sense of sin, however, it is also possible to have not strongly enough to beget the firm effort to get rid of it; and the Greeks with all their great gifts, had this sense not strongly enough; its strength in the Hebrew people is one of this people's mainsprings. And no Hebrew prophet or psalmist felt what sin was more powerfully than Paul."

Again the Christian message must have in it a strong element of the supernatural. Isaiah the prophet is heard to cry out, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, and proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn" (Isaiah 61:1-2).

An ancient writer in one of his letters admonished his son to "think magnificently of God, therefore, my child, fear and worship and love God first and last." This thought should characterize our every attempt to present the Christian message. It should begin, continue and consummate in God. When was there a greater preacher of the gospel and revivalist than Jonathan Edwards? He was one of the

ary

this  
are

age  
in  
tion  
anie  
The  
the  
e is  
you  
ogy  
of  
aith

ne-  
oled  
our

t a  
king  
rid  
that  
ave  
not  
the  
gh;  
ngs.  
ully

of  
pirit  
e to  
the  
ing  
ear  
that

to  
and  
very  
nue  
the  
the

minister or the missionary, things are going to become barren; the gospel loses its charm and the harvest is nothing but leaves. A revival of faith in a real New Testament sense is one of the greatest needs of our time! An old writer has said: "Faith in God conciliates His favor, engages His protection, calls for His aid."

"Faith alone is the Master Key,  
To the straight gate and the narrow road,  
The rest but skeleton pin locks be  
And you never shall pick the locks of God"

"Faith in God promotes the highest exercise of reason because it rests upon the most substantial and durable foundation. Faith takes in the sublimest truths and the widest circle of thought. Here are mines flashing with gems of richest lustre; here is a paradise where the tree of knowledge luxuriates with perennial fruits, and truths are budding now that shall effloresce in the sunny clime of heaven. Guided by the philosophy of faith we shall not stumble at mysteries nor at alleged contradictions between science and revelation. (*Philosophia quaerit, theologia invenit, religio possidet veritatem*). "Philosophy seeks truth, theology finds it, religion possesses it," said Picus of Mirandola."

In conclusion: An eminent Bishop of the Church of England once said: "Our chief medicine for the spiritual diseases of the nineteenth century is a bold and unhesitating inquiry for the old paths, old doctrines and the faith of the days that are past."

What need is there today of the Christian message in China in this new age? Let me answer the question with the following:

At the Edinburgh Conference 1910 (eighteen years ago remember!) a Chinese Professor made this startling statement: "The people of China are giving away the old, but they have not yet grasped the new. The minds of the Chinese are now empty and this is the time for Christ to step in. If you wait four or five years, or even three years, you will find such a change in China that the minds of the people will be blocked. I beseech you to take immediate steps. In five years it will be too late! Do not wait until it is too late as was the case with Japan. Take steps now."

## The Chinese Trek to Manchuria

CHAS. A. LEONARD

**T**HE people are helpless, and the situation seems absolutely hopeless," said the young evangelist as he and the older preacher wiped tears from their eyes. We had been talking of war, famine and banditry in China. As these two men told of the suffering of their people down in Shantung and Chihli provinces, of how the horses, carts and cattle had all been commandeered and driven away, of their homes being full of soldiers, who were eating up all grain, and how taxes had been increased again and again, and how many of the people were being carried away by bandits and held for ransom or never returned, they wept bitter tears.

There was naturally great sorrow in their hearts, for this distress of war and banditry seemed so useless. The missionary assured them that a better day would surely come, and that all we could do was to pray to a merciful Father to have pity, and bring order and peace out of chaos and that it is our duty as never before to carry to the needy about us His message of salvation. After we had prayed there was peace, and we again went out to proclaim His Word among the people.

And surely God has heard the cry of His children, the real friends of China, here in this war-stricken land and in other lands, for there has been much praying for China during these trying years. Now we have entered on a better day it verily seems. At the editor's request I seek to record our efforts here to meet the situation in this section created as a result of conditions more distressing than in other parts of the country.

### I. THE GREAT MIGRATION

For many years Chinese from the northern provinces of China proper have come to Manchuria in increasing numbers until in recent years around 250,000 migrated here annually. Great numbers of them, however, returned to their homes when the crops were harvested in the early fall. During the winter months one sees many small deserted houses and threshing floors in the mountains and on the plains where sturdy farmers from Shantung and Chihli have lived through the summer and then after receiving their money for beans and other grain they have rolled up their bedding and joined the thousands of swallows, wild ducks and geese going south to sunnier climes. Most of the merchants of north Manchuria are also from the south. Those of Shantung make especially good business men. The head of nearly every business guild in this part of the country is a native of Shantung. At Chinese New Year a good number of these and a large portion of clerks

in every store are allowed to go "down home" to spend the holidays with parents, wives and children, for to them Shantung or Chihli is still regarded as home.

Of those who have come north many, however, have brought their families with them and have settled permanently in Manchuria. Residents of this part of the Three Eastern Provinces constituting Manchuria were originally largely from Shantung and Chihli. But during the past two years, and especially during the past year, Chinese have migrated here in unprecedented numbers, and a greater proportion have come to stay. Until recent years large sections of Shantung and Chihli were regarded as the most densely populated areas of the world. During the recent civil strife there, however, large numbers have left and we are told that some counties are almost entirely depopulated. The story of great suffering there from war, famine, and banditry is well known to all who are acquainted with conditions in China the past few years. But only the patient, suffering people, many of whom have come up this way, are able to describe what they have really suffered.

As civil war spread over the country, officials and soldiers took nearly everything the people had. Then every imaginable thing taxable was taxed, in some sections taxes on the land actually amounting to more than the value of the crops, it is claimed. Land could hardly be sold, for the tax of transfer was so great, there was little money to be had. So no one wanted the land. On top of this came failure in crops, a plague of locusts, famine and pestilence; and worse than all was banditry which made life unbearable. Not only were those who had means either robbed outright, or carried away and held for ransom, but even those of moderate means were treated in the same way. Villages were systematically robbed and burned. Many saw their loved ones shot, or cut to pieces before their eyes in the most brutal way, but were helpless to produce the money that was demanded for their ransom. Many also were the stories we heard of robberies on the public highways, soldiers or bandits taking from the people the very clothes off their backs, and then often they would turn and shoot their victims.

Surely there are no more patient people in all the world than the Chinese. Similar conditions have been endured in part before, but during the past year or more the limit was reached. The people were forced to flee. For years they had known of Manchuria, China's "Land of Promise," but were unwilling to leave for all time their old homes and surroundings and go forth to what many regarded as foreign ("outside") country, though they would now refute any claim that it does not belong to China. The terrible distress which came upon them will, it is hoped, prove a blessing in disguise, for Shantung and Chihli have for years been badly overpopulated, while large areas of fertile,

virgin land remained idle in the plains and mountains of Manchuria to the north.

Yet one's heart was moved with pity as one saw so many of these thousands coming far away from their homes with so little to depend upon for the immediate future. Most of them were dressed in the poorest of clothing and many wore only rags. Families would huddle together, and hang together as sheep. The old men and women and the children would hold on to the stronger men and women. Often one would see the stronger carrying the aged, the blind or halt upon their backs as they changed trains, or sought a place to spend the night. Old torn clothes and bedding were held fast, for this was all they had with which to meet the rigors of a severe winter, where in this north country the thermometer ranges around twenty-five degrees below zero, and the ground freezes from ten to twelve feet deep.

## II. GOVERNMENT AID TO THE REFUGEES

A peculiar situation existed during the last months of civil strife. Chang Tso-lin and his officials here in Manchuria assisted and welcomed the refugees to Manchuria while Chang's right hand man, Chang Tsung Chang, was making life so unbearable in Shantung and Chihli that the people had to flee to Manchuria. Surely no man in China has even been more hated by his own people than the notorious Chang Tsung Chang, who brought so much unnecessary suffering and distress upon the people of his own province, Shantung. Natives of that province and refugees coming from down that way were unable to find words strong enough to express their disgust and hatred for a man whose life was so odious and whose underlings were so unreasonable and merciless.

A bit of interesting history is the fact that Chang Tsung Chang worked as a coolie on the Bible Women's Training School at Laichowfu, Shantung, not far from his home village, when it was being built twenty years ago. This connection with so noble a Christian institution does not seem to have affected him greatly. Had Chang not been a man of considerable ability he could not have risen to his position of leadership, but it is unfortunate that he did not direct his leadership in some other direction.

Those who were able to get together enough money to pay their own transportation up here came as regular passengers, for travel is cheap on the railways of north China; but the authorities in Manchuria made special provision for those who were unable to pay the cheap third and fourth class fares. The Chinese railways and the Chinese Eastern Railway granted free transportation. The South Manchuria Railway gave half-fare. At Moukden, Harbin and other places barracks were erected for the immigrants while waiting between trains.

Food was provided free at these places. Some of the money for this was given free by officials, merchants and others. Other was by forced contributions.

Much that has been printed regarding magnanimous treatment of these people was overdrawn. They crowded into remodeled freight cars, not suitable for human traffic. At Moukden they were forced to walk a long distance in the night before being supplied a place to wait for change of trains. They were often driven more like cattle than human beings. Little medical attention was given and many died en route. One group of a thousand, among whom were a number of Christians, made up at Tsinan, came through safely as far as Moukden. But when they reached there they did not have enough money to pay the half-fare over the South Manchuria Railway to Changchun, where the Eastern supplied free transportation on to Harbin. So it was decided that the men and boys should walk while the women and children went on the train. Many were not prepared for this journey and were already badly undernourished, so several died on the way. When the women and children reached Changchun they were not allowed to wait for the men, but were forced to go on by train to Harbin. Then when they arrived at Harbin they found that food and sleeping accommodations there also were allowed for only one night, and were forced to follow the crowd and go on somewhere. Many were ignorant as to where their men had intended taking them, and were lost. Some families have since been reunited, but others may never find again those from whom they were separated.

There was unnecessary suffering and inconvenience, it is true, but it must be borne in mind that this is the first time the Chinese have done so much for their people in so large a way. They are certainly to be commended for having done so well. The Manchurian authorities did well to encourage the coming of these people, for they will prove a great blessing to the development of Manchuria. Nothing better could have been done politically for the preservation of Manchuria for the Chinese. It is claimed that no less than a million have come the past year, and they are still coming, though full railway fare must be paid. Having labored for fourteen years among these people in Shantung, and having been brought closer to them than probably any other foreigner after reaching Harbin, the distribution point for north Manchuria, the writer is in position to bear testimony to their industry, their patience and their determination and ability to make the best of circumstances. If only given a chance they are sure to make good.

### III. GOSPEL AND TRACT DISTRIBUTION

The coming of these large numbers of immigrants has thrown increased responsibility on the Christian forces of this part of the

Three Eastern Provinces. They came at a time when unfortunately the missionary forces were more depleted than usual. It so happens that the writer and his wife are the only missionaries of any denomination to the 400,000 Chinese of Harbin, though before the great migration there were other missionaries here.

It was surprising to those of us from the West that the Chinese as a whole showed so little interest in the coming of such large numbers of their people in such distressing circumstances, but some of the Christians manifested real interest, and a desire to do something worth while for the spiritual and material welfare of these people. Request was made for permission to preach the gospel to them while waiting at Harbin in the barracks that were especially provided for them, but this was denied. Then an effort was made to secure permission to open a medical clinic in connection with our mission hospital work, but this was also refused. Later the local authorities opened a clinic but not until the larger groups had passed and many had suffered for medical attention and some had died.

Although the above requests were refused we were nevertheless granted permission to distribute tracts and gospels in the railway station and at the barracks, both to the immigrants and to the large numbers passing daily through the Harbin station. This concession we greatly appreciated, for strict supervision was exercised by the Manchurian authorities over dissimilation of other literature of any kind due to Soviet and other propaganda.

As transportation, food and sleeping accommodations were furnished free of charge to these unfortunate immigrants it seemed nothing but right that to them should be given the Bread of Life without money and without price. We had no funds for securing the thousands of tracts and gospels which would be needed to meet the needs of so many.

The matter of securing literature was therefore taken up with some of the tract societies and the National Bible Society of Scotland. The response was most gratifying. Large grants of tracts were secured from the China Baptist Publication Society, Stewart Evangelistic Fund, Religious Tract Society, and Christian Literature Society. The National Bible Society of Scotland graciously made a grant of two hundred gospel portions. The annotations, pictures and maps in these are admirably suited for reading by these people. I understand that a special campaign was put on in England to make possible this special grant.

A good man was employed to visit the railway station and immigration camp daily to distribute this literature. Three trips a day have been kept up throughout the year. To those who read, or agree to take the tracts and gospels with them to others who are able to read, one gospel portion and two or three good tracts are given. Around three thousand tracts and six hundred gospels were distributed for several months.

The work is being continued though not on so large a scale. A half million tracts and more than one hundred thousand gospels were distributed during the past twelve months. We have located in north Manchuria some fifty churches, preaching halls, or places of prayer where the gospel may be heard or enquiries made. A list of these with explanation and invitation to hear the gospel, or enquire more fully regarding the way, was given with each gospel portion. Several hundred Chinese and Russian vest pocket New Testaments were also given to passengers at the railway station, to those who showed special interest and agreed to read them daily.

All who received tracts and gospels were urged to cherish them as proclaiming the gospel of God, to read them on the trains, and then carry them on with them to their destination. Few tracts and no gospels are left in the station or barracks, so those in charge inform us. Some are, of course, lost or destroyed, but great numbers are read and carried afar. Some may be used for placing patterns, as by women who sometimes purchase gospels for this purpose, but even then they may be read by someone. Many of us have heard the story of the Chinese pastor in Manchuria who was converted as a result of reading portions of the gospel of John used for papering the walls of his home.

Fearing that free distribution of gospels would hinder the sale of scripture portions by colporters, we have stamped on the back of every portion distributed a statement that the gospel is given away only this one time, that those who desire more can secure them at the preaching places listed, and that they must be paid for hereafter. Just as the giving away of pocket New Testaments throughout China seems not to have retarded the sale of Bibles, so the distribution of these gospels at the railway station seems not to have interfered with the sale of scripture portions. In fact, vastly more portions have been sold in the Harbin field this year than ever in the history of our work. These immigrants moreover go to far isolated places where there are no colporters and the gospel seldom preached.

In this way thousands who otherwise would never have received the message of salvation have thus had opportunity to know the Lord and His gospel. One's heart is made to rejoice greatly as he sees these people reading tracts and gospels in the barracks, in the railway station, and on the trains. The Chinese great regard for and appreciation of the chapter printed or written is not only a protection to this literature, but their custom of reading aloud also is in our favor. When one reads aloud the entire group sitting or standing around is able to understand. Of the travelling public in this part of China, aside from the immigrant, a larger proportion can read than in other parts of north China as a whole. Enquiries of an audience at our tent meetings on the river front in Harbin one afternoon revealed the fact that more

than one-half of those present could read. Most of them were passengers waiting for river boats.

Distribution of these gospels and tracts to the tens of thousands passing through Harbin, and also many tracts on the trains in this region, cannot but have far-reaching results. We have the assurance of God that His Word will not return void. Chinese Christians often express their appreciation of this work and the extent of its results. We have found interested people hundreds of miles from Harbin this year who had received tracts at the railway station. I am just back from an evangelistic trip where four hundred miles away we came across people who had received these gospels and tracts and had pasted the latter on the walls of their stores and homes. Two men who were recently baptized at one of our outstations became Christians as a result of reading some of these tracts. Another of the twenty baptized at that time had become a believer from reading a gospel portion. Only in the world to come will we know the ultimate results of the reading of this literature.

But most of the immigrants carry the gospels and tracts far into the mountains hundreds of miles away from the cities and the railway, taking them into hundreds of villages and thousands of homes. Little groups of Christians in such places have seen the tracts and requested that we mail to them packages of Christian literature. This we are doing from time to time. The writer has spent fewer happier nights than those following a visit to the railway station where this Christian literature proclaiming the riches of Christ has been given to a people who are hungry for something better, and have left their homes and heathen worship, and come into a new land. May God bless this His Word to the salvation of many lost, hungering souls!

## Our Book Table

### THE KUOMINTANG AND THE COMMUNISTS

- (I) THE DRAGON AWAKES. A. KRARUP-NIELSON. *John Lane, The Bodley Head, Ltd. London. 12/6 net.*
- (II) THE CHINESE REVOLUTION, 1926-27. H. OWEN CHAPMAN. *Constable & Co., Ltd. London. 12/- net.*
- (III) THE KUOMINTANG AND THE FUTURE OF THE CHINESE REVOLUTION. T. C. WOO. *George Allen and Unwin Ltd. London. 15/- net.*

These three books should be read together. They supplement each other. Read in the order given above they give insight into the tragedies of the Revolution, its significance and its future. To the reviewer their chief interest centered in their reference to and explanation of the relation of the Communists to the Kuomintang. Before, however, briefly summarizing this a word as to the general trend of each book is in order. The journalist,

Mr. Krarup-Nielson, takes one into the roar and chaos of the revolutionary battle as it waxed and waned. The missionary, Mr. Chapman, reviews and interprets the Revolution from a Christian standpoint, showing cautious and balanced sympathy with its major aims and achievements. The Chinese diplomat, Mr. Woo, takes the lid off both the Revolution and his mind about it. He inclines somewhat cautiously to the Left and does not think the Revolution is as yet properly finished. Only incidentally does he refer to the Nanking attack on foreigners. One would have liked his inside interpretation of that event. He is more interested in the stalling of the Revolution through a combination of bourgeois and military leaders, who have somewhat forgotten the interests of the masses.

All these books make much of the erstwhile cooperation of the Communists and the Kuomintang and their final split. The journalist finds the start of the split in an "argumentative ultimatum" prepared and sent jointly by Generals Chiang and Feng. This ultimatum demanded that the Wuhan regime expel immediately the Russians and the Chinese Communists. Interest in this ultimatum is heightened by the facts that General Chiang had been to Russia for military training and General Feng was accused of receiving aid from the same source. The missionary goes back farther, however, for the original rift that finally split the lute. This rift, appeared when General Chiang "brought off an almost bloodless coup d'état in Canton" on March 20, 1926. In this he expelled the "Russians and many other Communists" as a counter measure against an attempt to assassinate him. The Chinese diplomat says, however, that this was an unauthorized arrest of certain naval officers who were suspected to be Communists and were themselves accused of planning a coup d'état. In any event something happened that disrupted friendly feelings between General Chiang and the Communists. This incident was overlooked for the sake of the Northern expedition. The time came, however, when the Communists were an hindrance rather than a help to the Revolution. Mr. Woo digs up the roots of the difficulty. In early days the aims of the Chinese Communist Party and that of the Kuomintang agreed in that both wanted a political revolution. For this reason Dr. Sun, in spite of considerable opposition among his followers, decided to cooperate with them. But it was understood that the Communistic idea of the social revolution went farther than that of the bourgeois who wanted only a political revolution. The time came when the bourgeois elements gained sufficient power to oust the Communistic elements. This was followed by a vigorous suppression of the Communists. When this took place the original crack in intentions became an irreparable split. The party of the Left succumbed to that of the Right joined with the militarists. But the real root of the difficulty was "two types of mind." Mr. Woo thinks, however, that the partially forgotten needs of the masses must again become influential and the Left and the Communists, perhaps with a modification of methods, again become an influence. He also shows something of the self-sacrificing enthusiasm of the Communists. When, for instance, a university student becomes a ricksha-puller to win the ricksha men some other motive than self-interest is at work. And that is precisely what some Communists did!

One point of direct divergence between the missionary writer and the Chinese diplomat may be noted. Mr. Chapman implies that China is capitalistic (page 95) because the "instinct for creating and using capital is innate in every Chinese." Mr. Woo says (page 124) that "China and Russia are

both proletarian or non-capitalistic countries," though elsewhere he recognizes that there are some capitalists in modern China. Here is evidently a difference in definition which neither writer attempts to resolve. If by capitalism is meant a certain organization of capital that creates control over industry and its resources then the Chinese diplomat is nearer right than the missionary in this regard.

To read these three books is to obtain a fairly comprehensive idea of the struggles, aims and possibilities of the Chinese Revolution.

**THE ROAD TO CATHAY.** MERRIAM SHERWOOD AND ELMER MANTZ. *The Macmillan Co., New York. Gold \$3.50.*

**THE MONKS OF KUBLAI KHAN.** E. A. WALLIS BUDGE. *The Religious Tract Society, London. 12/6 net.*

These two books deal with the experiences of six travellers in China during the thirteenth century and the early part of the fourteenth. Most of their travels took place during the reign of Kublai Khan and all their experiences have to do with the reign of the Mongols in China. "The Road to Cathay" gives the travels and impressions of Friar John of Plano Carpini (1245), William of Rubruquis, another Franciscan, (1253), Marco Polo (1271)—and incidentally his two brothers—and Friar Odoric (1318). "The Monks of Kublai Khan" were two Nestorian Chinese monks, Bar Säwmä and Markôs, who started out for Jerusalem with the recognition of, if not at the command of, Kublai Khan. Their travels are revealed in the translation of a Syriac History. Incidentally this History gives much information about Nestorian beliefs, their influence in China and the downfall of the faith. Neither monk achieved Jerusalem but both attained great prominence in the Nestorian Church. All these travellers record weird and credulous beliefs and fantasies. To modernists the Syriac History will reveal the tremendous gap between their idea of religion and those held and met by these Chinese Nestorians. All these travellers reveal something of the power and influence of the Mongols. The Syriac History is accompanied by an historical introduction and notes that are erudite and informing. The records of the four travellers to China are somewhat critically treated. Their wrong inferences and the fantastic nature of many of their notions are shown up. This reduces considerably their romantic appeal to the imagination. Nevertheless while the Syriac History is rather dry—it was evidently intended to be matter-of-fact—all the travellers passed through many marvellous adventures. The almost unbelievable hardships of their slow journeyings compared with the ease of modern travel still leaves a glamor of daring about their stories that cannot be dimmed by any amount of criticism or matter-of-fact-ness. To follow them through China makes one wistful that the old friendliness they experienced therein might be fully and freely revived in modern days.

**A SHORT HISTORY OF CHINA.** EDWARD THOMAS WILLIAMS. *Harper & Brothers. Gold \$5.00.*

**OLD BUDDHA.** PRINCESS DER LING. *Dodd, Mead and Company, Inc. New York. Gold \$3.50.*

We found both these books illuminating and interesting. The historical range covered by each differs materially. The "Short History" is short only in the sense that it is condensed; it begins with the origin of the Chinese and ends with the stirring changes in China up

to the end of 1927. It gives the cream of the author's acquaintance with and study of China during forty years. We recommend the "busy" (!) tourist to read it on the way to China. It is "short" enough for that, even though it runs over six hundred pages. Princess Der Ling gives us a very human insight into the character, rise and strange mixture of moods that made up the Empress Dowager. She makes passing comments on historical events in general during the period of this masterful woman's life but views and interprets them from the inside of the palace and on the basis of her intimate acquaintance with its psychology. Taken together the two volumes supplement each other. Both, for instance, sum up the Chinese objections to Christianity. Neither is exactly soothing. The Old Buddha's views thereon are at times caustic and bitter. She certainly did not like the missionaries! It is stated that her resentment against all things western was heightened by the fact that some of the early Chinese reformers tried to Christianize Kwang Sü. Her biting aspersions of Christianity show how she, like many other Chinese, mixed it up with western civilization. Princess Der Ling is a fond admirer of Tzu Hsi. Nevertheless she tries to tell the truth about her. She states, for instance, that Li Lien Ying her "trusty" Eunuch, both suggested and carried out the poisoning of Kwang Sü with the approval of the Old Buddha. Incidentally the origin, rise and character of this infamous neuter are given with that of Tzu Hsi. To no small extent during her latter days this strong woman relied largely on this utterly unscrupulous and selfish schemer. He played into her hands and baser desires for his own ends. One incident dealt with in both books will enable the reader to realize how these two books supplement each other though leaving one with a doubt as to what actually happened. Dr. Williams states that Kwang Sü tried to induce Yüan to do away with Yung Lu, Tzu Hsi's first lover and life-long and loyal henchman. Princess Der Ling, however, states that Kwang Sü's plan as presented to Yüan was to shut up the Empress Dowager in the Summer Palace while he put through his reform schemes. Both state that Yüan gave the impression of agreeing. What he finally did, according to the Princess, was to inform the Old Buddha that Kwang Sü had asked him to assassinate her whereas it had been explicitly ordered that no actual harm come to her. Whichever story is correct the result was disaster to Kwang Sü and reform at the moment. However one judges Yüan's actions ethically he was loyal to Yung Lu and Tzu Hsi. Perhaps he saw where power lay and acted accordingly. Thus while Dr. Williams deals mainly with the interplay of China as a nation with other nations the Princess takes the lid off of the intriguing interplay of personalities. One other interesting point in the "Short History" merits mention in this brief review. Japan is fond of urging the pressure of her population upon her means of subsistence as a justification for aggressive attitudes and measures afloat China. But that is a belated justification, whatever value it may have in fact. Dr. Williams shows (page 359) that as early as 1873, or there about, Yoshida Shoin, the instructor of some of the greatest leaders of the Meiji period, advocated a program of foreign conquest which embraced the seizure of Formosa, Korea, Manchuria, Saghalien, the Kuriles, Kamchatka and Eastern Siberia. "And," says his biographer, writing in 1914, "we see how after sixty years this *program* is almost completed." Apparently this *program* was one of Japan's earliest responses to the "imperialist" West! Perhaps after reading these two volumes one will feel that the historian is more scientific while the Princess is inclined to read her own

moods somewhat into those whose lives she delineates. Nevertheless it will pay to read them both. Quite fascinating, for instance, is the Princess' account of how the leader of the Boxers staged an exhibition in order to induce Tzu Hsi to use them against the foreigners. Chinese history is always interesting; even fascinating at times. In the maze of intriguing personalities and secret schemes it is often hard for the historian to get the exact facts. These two, volumes, however, get around this difficulty to a satisfactory degree.

THE PEOPLE OF THIBET. Sir CHARLES BELL. *Clarendon Press, Oxford. 2/1-net.*

For eighteen years the author of this volume lived among the Tibetans. He made good use of his time. In this volume he gives the fruit of his observation of the ordinary life and customs of the Tibetans. He does not overlook their faults or the enormous natural difficulties with which they must battle to maintain life. Yet he does not leave the reader with the impression that they are oppressed with dark forebodings such as one might expect from their environment. They are rather happy and often fond of song. They have learned to live with a measure of cheerfulness and contentment. That impression is different from those gained after reading other stories about Tibet. It may be due in part to the fact that he only touches incidentally on religion, intending to treat that subject in a later and another volume: their historical relations were described in an earlier volume, "In Tibet; Past and Present." It is, however, more due to the fact that he describes, sometimes minutely, how they dress, work and play. Life as they live it is, therefore, something different from what Tibet's multitudinous religionists usually assume it to be. Usually accounts of Tibet stress their polyandrous tendencies. This author, however, shows that in some places monogamy is more prevalent than any other form of marriage and that it, polygamy and polyandry actually exist together. After reading a volume like this one feels that even far-away Tibet has a future judged by modern standards. Even in that rock-bound land modern utilities are making their appearance. One does not get, perhaps, much romance in a volume like this. But one does get a glimpse into the homes and hearts of a sturdy and patient people.

THE PASSION OF YANG KWEI-FEI. GEORGE SOULIE DE MORANT, rendered into English by H. BEDFORD-JONES. *Covici Friede Publishers, New York. Gold \$3.00.*

Once again is one of China's immortal passions told in romantic and colorful words. Ming Huang the Imperial lover and his preferred "wife," for such he called his "Second Empress," were both poets. In their entourage also were the famous Li Po and Tu Fu. Poems written by all four are inserted in appropriate places. The trickery of the obese An Lu Shan, the subsequent flight of the court and the tragic suicide of Kwei-Fei at the cruel behest of her enemies are all told. Something of the luxurious prodigality of court life and a few hinted murmurings of the neglected people also find place. The whole makes a picture of passion and pleasure that is fascinating and yet at the same time subtly disconcerting. One catches a glimpse also of the pessimistic realism in the soul of the rollicking Li Po. While we are interested in looking at such a picture we are also glad that it belongs to the past. Yet if one can get their eyes off the murky shadows lurking around the gay center of the picture one can discern something of the charm and abandon of these immortal lovers.

MEILI TERRELL. 陶美麗. By Mrs. ARNOLD FOSTER and others. J. W. Arrowsmith, Ltd., Bristol. Copies may be had from A. Black, Associated Mission Treasurers, 23 Yuen Ming Yuen Road, Shanghai. Paper M.\$1.00, Board M.\$1.50.

In this book the subject, for the most part, speaks for herself through extracts from her letters and diaries. It amounts, therefore, to a *portrait* rather than an estimate worked out by another. Tributes from others are also included. Two lessons to be gained from reading this book may be specially mentioned. First, *a pervading sense of the Divine Presence*. Dr. Terrell evidently made it her aim, in the manner of Brother Lawrence, to realize this in the things of every day life. Second, *faith in the guiding hand of God*. This runs through the book like a golden thread, showing how through many sorrows, all things worked together for good. It is also evident in Dr. Terrell's call to the mission field. The thoughtful reader will not need to be reminded that God's purpose, which had been followed so far, cannot have been broken. It could only lead on into "more abundant Life." Dr. Terrell's own last words were, "If I go, do not let any one think it should have been otherwise. It is all right."

---

THE INDIAN AND CHRISTIAN MIRACLES OF WALKING ON THE WATER. WILLIAM NORMAN BROWN. Open Court Publishing Company. Chicago, Ill., U.S.A. Gold \$2.00.

This is a scholarly study of Buddhist and Christian stories of walking on the water. It shows that such stories were known in Buddhist circles, and others antedating them, long before they were known in connection with Christianity. They were not, on the author's showing, known anywhere else from whence they might have been derived as bases of the Christian stories. The author, therefore, leans strongly to the inference that the stories of Christ's walking on the water and Peter's attempt to imitate Him were influenced or derived from Indian stories. He notes that while the story of Peter's attempt correlates closely with that of one of the Buddha's disciples the account of Christ's miracle has no exact counterpart in Buddhist lore as the Buddha did not walk on water but flew over it. However he thinks that there is "a strong probability" that the later stories are derived from the earlier. This "probability," he says, in view of "the lack of completely definitive evidence....should amount practically to finality." He admits that "the whole question of Indian and Christian relations is too controversial at present to be treated satisfactorily" except by comparing incidents as he has done in this book. The book is an interesting attempt at inferential historical reasoning. But somehow after reading our sense of the "probability" of the Christian miracles being derived from the Indian is less "strong" than that of the author. That feeling is not affected by any anticipation as to what the test of scientific validity may do to all such "nature" miracles.

---

#### SHORTER NOTICES.

OUR ROCK. MARSHALL BROOMHALL. *China Inland Mission*. Paper. pp. 57. Price 6d.

In this series of seven short addresses, there is no easy ignoring of the difficulties of Christian living and labour; but over against these are set steady and heartening thoughts, drawn from the scriptures and Christian experience, of the Divine character and resources. The booklet is expository in style, and suited for devotional reading.

HUMANISM AND CHRISTIANITY, FRANCIS J. McCONNELL. *Macmillan Company, New York.* Pp. 153. Cloth. Price G. \$1.75.

In the nine chapters which comprise the Stephen Greene Foundation Lectures for 1927, Bishop McConnell calls attention to the exaltation of human values to be found in modern philosophical and psychological systems. In the course of a scholarly examination of these schemes of thought, he shows their indebtedness to the Scriptures both of the Old and the New Testaments, where the highest human values are safeguarded, and he makes clear their need of a Theistic basis. Here and there striking phrases and telling illustrations lighten the mental toil of following the author's strong reasoning.

E.F.B.-S.

IN TOUCH WITH CHRIST, JAMES REID M.A., *Hodder and Stoughton, Crown 8vo.* pp. 813. Price 7/6 net.

These twenty sermons, on as many different subjects, are by one of the most cultured preachers in the British Isles. Marked by the ripest scholarship (never obtruded), packed with suggestive ideas and illumined by many literary allusions—here is material of the finest type for devotional reading.

E.F.B.-S.

THE REALITY OF RELIGION. CHARLES C. ALBERTSON. *Fleming H. Revell Company, New York and London. Crown 8vo.* pp. 127. Price G. \$1.25.

Those who are looking for a suggestive guide to Daily Worship will find what they need in this volume, which contains a Scripture Lesson, a meditation, and a prayer for each of thirty-five days. The book, which is marked by keen analytical power and serene Christian faith, is carefully planned with a sequence of thought running through its five main chapters and the seven smaller sections into which each chapter is divided.

E.F.B.-S.

THE GLORIOUS GOSPEL. ANDREW WALLACE WILLIAMSON K.C.V.O., D.D., *Chaplain to their Majesties, King Edward and King George. Hodder & Stoughton, London. Crown 8vo Pp. 319.* Price 7/6 net.

It is not necessarily a reflection on a volume of sermons to refer to them as "the remains" of what were once living things, for there is the most serious loss of life blood in the reduction of throbbing words to cold print. But, though you might not gather from these sermons that they were the utterances of one who was regarded as the Chrysostom of his day and country, yet every one of them is well worth reading. They are selected moreover to illustrate the three stages in the development and career of this great Scottish preacher: at Leith, St. Cuthberts and St. Giles. In addition to sermons, the volume contains a brief biographical sketch, the Macleod Memorial Lecture and also speeches delivered before the General Assemblies on Foreign Missions and on Church Union.

E.F.B.-S.

ALIVE UNTO GOD. A. H. MCNEILE. *W. Heffer & Sons, Ltd., Cambridge, England.* 2/- net.

A short and stimulating study of the Christian motive as embodied in the Will of God and as understood by Jesus. In eighteen chapters various aspects of the Christian life and experience are related to this motive.

FRIENDLY BEASTS. 6/- a packet.

Six colored postcards of as many countries, children and some typical indigenous beasts.

The Christian Conception of Patriotism, W. B. Selbie; The Meaning of International Friendship, Nathaniel Micklem; Christians and the Peace of the World, Hubert Murray Burge; International Friendship and Education for Peace in Relation to Missionary Education; Christians and International Friendship; Education for Peace. All six published by the British Council of the World Alliance for Promoting International Friendship through the Churches, 4, The Sanctuary, Westminster, London, S.W.1. One penny each.

## Correspondence

### Toleration Or Conflict?

To the Editor, of

*The Chinese Recorder.*

DEAR SIR:—In the December issue I found a divergence of opinion between a passage in the editorial notes and that of Mr. Marsden in the correspondence columns. In the editorial you plead for the practise of tolerance in and through "co-operative thinking" in regard to the differences of viewpoints between "liberals" and "conservatives," whilst your correspondent rather "wants a straight fight with that school of thought represented by the Bible Union people." I take the standpoint of Mr. Marsden, in that I find the fight is necessary for the life and sustenance of the Church, as there can be no "co-operative thinking" between men with so divergent views on the most fundamental issues as those represented by the Bible Union people and their opponents, who are either "liberal" or "modernists." There is not only a gulf between these two factions of church leaders, but a chasm impossible to bridge by "cooperative thinking."

There is then no alternative except to fight—a straight fight between the believers in the word of the Bible, and of the God which it reveals and interprets, on the one hand, and the promoters of a pragmatic scepticism with their belief in science, secular or/and religious (which are forever subject to changes in their hypotheses, opinions and results, so that "the science at present taught in many Chinese schools is twenty years behind that of the West," and "the theology of the mass of the Chinese churches is at least fifty years late") and the God

of science on the other hand. I have no doubt as to the ultimate victory and result. "The word of God endureth forever," and our God is a mighty fortress. The sword He has put in our hands, even His word, "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . and is a discerner of the thoughts and intents of the heart." On the basis of the statements made by Mr. Marsden I must conclude, that he will not take his stand upon that rock nor use that sword, for in that case he would not have to fight with the Bible Union people. But on what grounds will the opponents of the Bible Union then stand, and with which sword will they then fight? I must suppose they will stand upon the yielding ground of human science, and use the sword of the "thinking" of fallible man.

Our Lord and Saviour commands the leader of the church in Philadelphia, because he has "kept my word and not denied my name." The Lord also admonishes him "to hold fast that which thou hast." That means that there are those who want to rob him of what he has. So, if he wants to keep it, he has to fight. And the Lord promises to make the overcomers in that fight pillars in the temple of God. So I prefer to encourage all who fight the good fight of faith not to abandon it or be indifferent. Let us "earnestly contend for the faith which was once delivered unto the saints" not by professors, doctors of theology or scientists, but by *The Lord*, His Holy prophets and apostles. And I would also earnestly persuade all who love the Lord, and want to fight for His Kingdom to side with those con-

tenders of the faith, rather than to oppose them, for in so doing they will be the losers—and that might mean a great loss indeed!

Yours sincerely,

M. CHR. JENSEN.

### Attitude Versus Possessions.

To the Editor, of

*The Chinese Recorder.*

DEAR SIR:—While I was enjoying an attack of 'flu lately, I received a letter from you, asking if I had any idea to express on the subject of the missionaries' standard of living. I don't know if it is too late now, but I would like to say something, very shortly, on the question.

As I tried to indicate in that little paper you did me the courtesy of printing in the RECORDER in September, 1928, for me the question is not whether we have a style of living which *in itself* forms a barrier between us and our Chinese neighbours, but rather whether we so entrench ourselves within our own style of living, that we form for ourselves an island of western living in a sea of Chinese society. Shortly, it is our attitude which counts, not our possessions. I have seen quite simple, even frugal, missionary homes, which were less ready of access to Chinese friends than some much more elaborate ones.

Surely one first finds out what one's place should be in the society in which one lives and works, and then regulates one's life accordingly. It may mean a simplification of life,—personally I think it usually does—but that is not the end, it is scarcely the means, it is merely a factor in the situation naturally created by one's objective, e.g., in my society guests often arrive un-

invited, stay on to meals after a chat, and so forth. My menage then becomes one which can adapt itself without annoyance or distress to such unforeseen visits. Or perhaps there are children of my friends who love to come to play on my wide upstairs veranda. Then my stair-carpets remain or disappear according as I have or have not the means to replace them when worn out.

There is no point in being a martyr and living on rice and cabbage, if the individuals who sit down to the meal with you, still remain "the Chinese." But if they are neighbours and friends, the rice and cabbage make a joyous feast of comradeship, and you talk over the news and work of the day together and learn from each other, and laugh at each other in true human fashion.

Perhaps this is foolish talk, but it is the only way I can live myself.

Yours sincerely,

E. MARJORIE RAINES.

### Present-Day Missionary Leadership.

To the Editor, of

*The Chinese Recorder.*

DEAR SIR:—I have read in the RECORDER a number of times lately of how the missionary must take a back seat and become a subordinate to the Chinese Christian leader. I beg to be permitted to take exception to that statement. The foreign leadership of the past indeed must all pass into the hands of the Chinese. They are ready for it and able to take it. I believe most firmly that the day has come for the greatest spiritual leadership, personality and character that can be called forth if the missionary is to grapple successfully with the

problems of the day. We could not do this as long as we held the other. Anyone could formerly be the policy maker, for the policy of to-day was thrown away to-morrow. It was once comparatively easy to be the accountant and transmit funds but the problems we now face demand a spiritual, abundant life lived in the spirit of our Master for we must now let material things alone as secondary, and when this is done our minds will naturally turn to leadership in spiritual things. To do this we must have Christ's love, and spirit of sacrifice and service. I am not afraid of having no work to do in China. I am afraid I will not be worthy for this greatest of great works of love that Christ and China call for in us missionaries now. I could work in the past and live easy, but I tremble before the new vision I have of the missionary's work in China. More careful choice will be needed in sending missionaries for not all are specialists in spiritual leadership and would not be equal to the new responsibilities. We

must now give of ourselves rather than our labors and therefore must have something in us worthy to give in the name of the Master. We can be leaders now only in so far as we influence people to follow through love. Not everyone can do this, yet we must lead in this way if we would meet our responsibility; lead to Christ not to our denomination, our forms and money bag! Love is the criterion now, not money or power. If we are subordinates in these latter respects then we are not needed. China cries for strong, firm spiritual leadership in us but for no other kind. I ask, "Are we equal to our new and high calling?" I want most earnestly to remain in China as one who is thus fitted, but, "Will I be recommended by my Master as a spiritual leader?", is the question that staggers me! These thoughts I give you not as criticisms but as my interpretation of the present situation and the missionary's place therein.

Sincerely,

NETTIE M. SENGER.

## The Present Situation

### A GLIMPSE AT THE CHINESE CHRISTIAN MIND

A three days' retreat of Christian workers was held at Paotingfu, Chihli in November, 1928. Among the missionaries present was Dr. H. T. Hodgkin, secretary of the National Christian Council of China. We shall here reproduce some of the statements made by the Chinese delegates, as these have an indirect bearing on the article on "What Are Rural Christians Thinking About Christianity." (page 90). One need of the Church was stated to be more private devotions on the part of its leaders. Another felt that the Church bears scant fruit because "we look out for ourselves instead of living for others." A teacher in a school, where Bible study is required, urged the need of volunteers to "help the students become familiar with the Bible outside of regular class." Another urged that the Church needs primarily courage and drawing power. Another urged that in addition to reading the Bible and praying, Christians "must take time for service."

A number of things were put forward as vital to the production of the real Christian spirit. In public worship all should take a part in order to realize their solidarity. "The leader," said a doctor, "should have something to say." "We should not preach our own ideas," said another. "We should not preach 'science.' We should preach Jesus." Another urged that it is not necessary to have the same kind of service in all places. "No one service is universal." As to the form of worship some of the statements were as follows. "Every church member should attend service every Sunday." "The preacher should realize that Sunday service is not simply for him to preach." In asking church members to pray the leader should first ascertain if they are prepared to do so. "Why can't our services be changed so that sometimes they are like this retreat?", asked another. "Sometimes we should have Bible study and at other times lectures on hygienic and moral topics. Such non-religious topics would help attract non-Christians." These lectures, however, suggested another, should not be on Sunday. "Some Christians" said another, "say there is no good in worship. Some have plays or dances instead." Some stay away when collection is taken up at worship. An hospital nurse, therefore, suggested a box outside to receive this collection. As to personal devotions several urged the importance of a special time, though some felt a definite period of time is not necessary. "If our lives do not correspond to our prayers we cannot pray." The necessity of quiet was also mentioned. "I am not certain that we should say anything in devotions," said one, "but meditate. There is a difference between prayer—which is a relationship with God—and meditation which is only with one's self. To be in a receptive mind, to listen to God, is important." It was also urged that evangelists in visiting families should have prayer with them.

Miss Chang thus expressed herself anent public and private devotion. "Sometimes I feel that public worship is no use. I was brought up in the Episcopal Church and did not learn the value of private devotions. When I went to school (Congregational) the public worship was so different that I did not get anything out of it. Later I realized that in public worship one has a chance of making God real that is not found in private worship. Public worship also affords opportunities of leading others to Christ." Others felt, however, that both are essential. Another stated the relation of the two in this way. "Private worship is like eating at home, but public worship is like a feast at a restaurant."

"Of country Christians," it was stated, "probably ninety-nine percent do not have family prayers." Another was not sure of even this low percentage. One reason given was that evangelists have not taught the value of family prayer. Another reason is that students tell their parents that prayers have no value. Rural illiteracy is also a difficulty. The presence of non-Christians in the family was noted as another deterrent. "In Buddhism," said another, "the women do the worshipping and men have very little part therein. Furthermore husband and wife are not on such a friendly basis as in western countries. It is not impossible to overcome these difficulties. To do this we must change the Chinese family. The 'family for Christ' must become a reality." In any event it is clear that, in the country, as known to those in attendance on this retreat, the value of family worship is little understood and the practice thereof woefully little in evidence.

"Social service" was felt to have a relation to public worship. One urged that it might "improve" public worship; another urged, however,

that "some have wasted their strength doing social service and having lost their power have discouraged others from doing it." "Successful social service," said another, "gets its power and motive from religion, thus public worship has a vital place therein." One said that "the church is a social service organization" yet he and others urged that if overdone it militates against the spiritual life. Yet the church must "help both the spirit *and* the body of the people." It must also fight social evils. "We cannot separate ourselves from society." There was also discussion of the problem of cooperation with other than Christian organizations in social service. It was noted that "uniting with other religions for social service is not uniting for worship." One interesting statement is as follows. "One of the weaknesses of the Christian Church is that it has taken the attitude that it is correct and other religions are wrong. We should remember that other religions also have forms of social service of which we can approve." The need for social service is so great that the Church cannot do it all. We should unite with all those who are trying to make the world better. In Li Hsien, for instance, there is a large temple. I told the priest that we could not unite in promoting religion. We agreed, however, not to criticize each other. We agreed also to raise money and to arrange for a big meeting where lectures on religion would be given. Food also was prepared for poor people. While, therefore, some people think we should not unite with other religions we should unite with other (social service) organizations." In other words the Church must recognize and help meet human social needs as well as the spiritual ones.

The missionaries present made many valuable suggestions as to how to meet the difficulties thus frankly stated by their Chinese fellows. The value of such retreats as a means of sharing religious and social experience and problems and the discovery of the Christian ways of meeting them, is obvious. What we have given above, shows also how the Chinese Christian mind is seeking to understand the problems of the Church and how at some points its approach diverges from that of the western Christian mind. No solutions were adopted in this retreat. Obviously, however, the time has come to continue such frank interchange of opinions until some definite united approaches to the problems discussed can be found. When the Chinese Christian mind becomes articulate on such religious problems the outcome will probably differ considerably from the forms and ideas the missionaries have sought to inculcate. We are glad to learn that, among other things, steps were taken to have a book on worship prepared from the Chinese point of view.

#### **"THE LIVELIHOOD OF MISSIONARIES"**

Two north China journals have recently published the summary of a paper read before the Peking Missionary Association on December 18, 1928, by Mr. D. W. Edwards of the Y.M.C.A. The paper was based on replies to a questionnaire sent to members of six missions in five cities of North China. Answers were received from ninety percent of the 174 husbands, wives and single workers concerned, all of whom are in active service on the field. Of the 174 concerned only seventeen do not hold a degree and of these twelve are wives. Of the remainder two are business secretaries, one a nurse and another a distinguished student of and writer on the Chinese language. Thus dies the charge that missionaries are not educated! That

not many are sinologues is explained by the needs of mission work during the last thirty years. As to furloughs, it was found that for married men in administrative, evangelistic and medical work, the average length thereof was 14.2 months; teachers took on an average 16.4 months; single ladies 15.5 months. The average length of furlough was 15.2 months of which only 31.6 percent were spent in rest. For vacations the general workers spent 4.1 weeks; the men teachers 5.9; and the single ladies 7.1. About half this time in each case was spent in rest, study and work claiming the remainder. Forty-two of the missionaries in this group owned in whole or in part, summer residences, of which only six were paid for out of salary savings and twelve paid for partially from that source. The rest were gifts from friends or were paid for out of personal funds apart from salaries. The rentals for these residences averaged \$407 for a normal year, which after cost of upkeep, etc., left a net income of four or five percent on the investment. The average rental for eighty-five houses owned by missionaries at East Cliff was \$436, that for twenty-two houses owned by the general community was \$645. Only four of the houses approach a rental of \$600, the average being only slightly over half this amount. Salaries and allowances as paid per month run from Mex. \$237.16 to \$393.83 for a family and from \$121.60 to \$176.75 for a single person. In addition there is provided an unfurnished house, all or most of necessary medical expenses, sometimes half dental fees, children's and educational allowances and language study expenses. Allowances for retirement differ and in no case is more than temporary provision made for a family in case of death. Twenty-eight of the families and forty of the single people live on their salaries while twenty-four families and three single workers do not. Forty-four of the families pay an average of \$355 in insurance premiums. Families with children usually meet with difficulties while most of the single ladies do not. The members of the group studied do not carry on business enterprises in order to eke out deficits when and if such exist. Where some small additional income is received, and it occurs in only a few cases, it is usually by keeping boarders, writing or special teaching. If emergencies have been met by small sales this study does not show it. It is true that there are mission industrial enterprises and schools. In no case, however, do they benefit the missionary, few of them are self-supporting and most are a drain upon charity. All of them are intended to help relieve the pressing economic need of the Chinese community. The missionaries who do not live on their salaries rely on additional income from personal funds or friends. Differences of opinion exist as to the effect on their work of their standard of living. About twenty-five, however, urged smaller houses. Mr. Edwards concludes that "every day living should be an expression of and an aid to the spiritual message which lies at the heart of the missionary's purpose."

## Work and Workers

**Missionary Shot by Bandits.**—Mr. R. E. Blomfield, a member of the Swedish Alliance Mission, C.I.M., was shot dead by robbers in October, 1928, between Tokoto and Kweihwatang in Suiyuan. He was travelling with Mr. F. Anderson and was murdered in a way-side inn when it was raided by the robbers.

**Catholic Schools Closed.**—The *Rock* for January, 1929, reports that three of the schools connected with the work of the Lazarist Fathers in Chekiang have been closed. These are boarding schools located at Ningpo, Shaoshin and Wenchow. The missionaries concerned do not feel able to comply with the Government regulations. The two chief difficulties involved are the salute to the portrait of Sun Yat Sen and that all schools are expected to organize student soviets which are to choose their own professors and superiors.

**Notes from Yenching.**—Yenching University's Campaign for Gold \$500,000 has been successfully completed. Among other things this money will permit the erection of a girls' gymnasium and several dormitories for men. G. \$30,000 of the campaign for Gold \$50,000 for the Department of Journalism is also in hand. Mr. Wu Leichuan, at present associated with the Bureau of Education at Nanking, has accepted the post of Chancellor of the University. He has already served for two years as vice-president.

**"Religious League of Mankind."**—Plans are on foot for a Universal Religious Peace Conference in 1930, announces "Goodwill" in its issue of October 15, 1928. The Church

Peace Union held a preliminary conference in the summer of 1928, attended by about seventy-five delegates who represented the various religions of the West and East, to make arrangements for this conference. It is proposed that about one thousand delegates from the various religions should assemble. These are to be elected by their respective constituencies. The main theme of the conference will be, "What can my religion contribute to international justice and goodwill?"

**Evangelistic Work in Yuanchow, Hunan.**—During 1928 this station, with its outstations, saw 238 baptized. On January 13, 1929, eighty-one men and women were baptized. This was noted as the "crowning day." About two hundred soldiers attended the meetings. They also come four times a week to learn to read and sing. On one Sunday they sang the hymns they had learned on the streets. On December 3, 1928, among those who decided for Christ were forty-two soldiers. Soldiers have also asked for sixty New Testaments and twenty hymnbooks. Large Bible posters are displayed in their barracks. The vice-mayor has taken the singing soldiers to the middle school to sing to the students. One of those baptized was formerly a bandit chief.

**Nation-Wide Evangelism in Japan.**—During November, 1928, the "incomparable" Kagawa visited nine cities in connection with this campaign. He held ninety-seven meetings which were attended by 39,463 people and during which 2,478 took a stand as "deciders." In December he went to Manchuria to work among the Japanese. Campaigns have also been held in many

other cities by other leaders. Japanese Christians have also requested similar campaigns in six cities in Korea. The Department of Education is sending word to prefectural and city officials urging them to cooperate in these campaigns. This is partly due to the desire to secure the aid of religious organizations in meeting the spread of Communism and "false and fanatical faiths."

**Decrease in Christian School Enrolment.**—Within the territory of the East China Christian Education Association, that is, in Chekiang, Kiangsu and Anhwei, the last two years have registered considerable decrease of students in secondary and higher schools. In middle schools the number of students has decreased from 11,007 to 5,590, approximately half. A few schools have gained in enrolment. Those schools which have closed have most of them been small. Boys' schools have suffered a loss of 53% and girls' schools 36%. Considerable attention is being given to the problem of the re-organization of secondary schools. Some schools it may be necessary to eliminate entirely in order to transfer their resources elsewhere. The situation, furthermore, emphasizes the need of union schools.

**Bible Teachers' Training School, Nanking.**—The buildings of the Bible Teachers' Training School, at Nanking were first occupied by troops and afterwards, from March, 1927, to September, 1928, as a Military Hospital. Since then the buildings have been cleaned and renovated. The two senior classes were invited back to finish their courses. Of these twenty-four returned, and the opening days of the New Year were spent in meetings for prayer and praise. The classes begun on January 3, will finish their work the last of February.

The juniors are invited to return March 4, to take up their regular courses, which will require one and one-half years to complete. New students will be accepted for the Fall semester, 1929. Correspondence should be addressed to, Rev. Chia Yu Ming, President, or Ruth M. Brittain, Registrar, Bible Teachers' Training School, Nanking.

**What it Means to Some to Join the Kuomintang.**—As a concrete example, there is the principal of the boys' school (Christian) in Paotingfu. He has always been a hard working Christian leader but this fall he joined the Kuomintang. The effect on him has been very noticeable. He is now eating with the students, wearing the same simple clothes that they wear and taking pick and shovel to work with them in repairing roads and building playgrounds. He has given the school a motto of four characters which mean "Diligence, Frugality, Humility and Perseverance," and he realizes that words mean nothing unless they are made real through actual application in life. One day this fall the country magistrate called on us and we took him over to visit the boys' school. We found the principal out in the street with a pick in his hands helping a group of boys to repair the public highway.

**Religious Education in a Registered School.**—William Nast College, Kiukiang, is now under a Chinese president, Prof. Hsiung Chiang-hsu. One of his first administrative acts was the registration of the college. This had a most favorable influence on the student body. It led them to feel that "Christianity is not afraid to become Chinese." Significant progress has been made in the religious education connected with the school. No difficulty is experienced in keeping up

## Work and Workers

**Missionary Shot by Bandits.**—Mr. R. E. Blomfield, a member of the Swedish Alliance Mission, C.I.M., was shot dead by robbers in October, 1928, between Tokoto and Kweihwatang in Suiyuan. He was travelling with Mr. F. Anderson and was murdered in a way-side inn when it was raided by the robbers.

**Catholic Schools Closed.**—The *Rock* for January, 1929, reports that three of the schools connected with the work of the Lazarist Fathers in Chekiang have been closed. These are boarding schools located at Ningpo, Shaoshin and Wenchow. The missionaries concerned do not feel able to comply with the Government regulations. The two chief difficulties involved are the salute to the portrait of Sun Yat Sen and that all schools are expected to organize student soviets which are to choose their own professors and superiors.

**Notes from Yenching.**—Yenching University's Campaign for Gold \$500,000 has been successfully completed. Among other things this money will permit the erection of a girls' gymnasium and several dormitories for men. G. \$30,000 of the campaign for Gold \$50,000 for the Department of Journalism is also in hand. Mr. Wu Leichuan, at present associated with the Bureau of Education at Nanking, has accepted the post of Chancellor of the University. He has already served for two years as vice-president.

**"Religious League of Mankind."**—Plans are on foot for a Universal Religious Peace Conference in 1930, announces "Goodwill" in its issue of October 15, 1928. The Church

Peace Union held a preliminary conference in the summer of 1928, attended by about seventy-five delegates who represented the various religions of the West and East, to make arrangements for this conference. It is proposed that about one thousand delegates from the various religions should assemble. These are to be elected by their respective constituencies. The main theme of the conference will be, "What can my religion contribute to international justice and goodwill?"

**Evangelistic Work in Yuanchow, Hunan.**—During 1928 this station, with its outstations, saw 238 baptized. On January 13, 1929, eighty-one men and women were baptized. This was noted as the "crowning day." About two hundred soldiers attended the meetings. They also come four times a week to learn to read and sing. On one Sunday they sang the hymns they had learned on the streets. On December 3, 1928, among those who decided for Christ were forty-two soldiers. Soldiers have also asked for sixty New Testaments and twenty hymnbooks. Large Bible posters are displayed in their barracks. The vice-mayor has taken the singing soldiers to the middle school to sing to the students. One of those baptized was formerly a bandit chief.

**Nation-Wide Evangelism in Japan.**—During November, 1928, the "incomparable" Kagawa visited nine cities in connection with this campaign. He held ninety-seven meetings which were attended by 39,463 people and during which 2,478 took a stand as "deciders." In December he went to Manchuria to work among the Japanese. Campaigns have also been held in many

other cities by other leaders. Japanese Christians have also requested similar campaigns in six cities in Korea. The Department of Education is sending word to prefectural and city officials urging them to co-operate in these campaigns. This is partly due to the desire to secure the aid of religious organizations in meeting the spread of Communism and "false and fanatical faiths."

**Decrease in Christian School Enrolment.**—Within the territory of the East China Christian Education Association, that is, in Chekiang, Kiangsu and Anhwei, the last two years have registered considerable decrease of students in secondary and higher schools. In middle schools the number of students has decreased from 11,007 to 5,590, approximately half. A few schools have gained in enrolment. Those schools which have closed have most of them been small. Boys' schools have suffered a loss of 53% and girls' schools 36%. Considerable attention is being given to the problem of the re-organization of secondary schools. Some schools it may be necessary to eliminate entirely in order to transfer their resources elsewhere. The situation, furthermore, emphasizes the need of union schools.

**Bible Teachers' Training School, Nanking.**—The buildings of the Bible Teachers' Training School, at Nanking were first occupied by troops and afterwards, from March, 1927, to September, 1928, as a Military Hospital. Since then the buildings have been cleaned and renovated. The two senior classes were invited back to finish their courses. Of these twenty-four returned, and the opening days of the New Year were spent in meetings for prayer and praise. The classes begun on January 3, will finish their work the last of February.

The juniors are invited to return March 4, to take up their regular courses, which will require one and one-half years to complete. New students will be accepted for the Fall semester, 1929. Correspondence should be addressed to, Rev. Chia Yu Ming, President, or Ruth M. Brittain, Registrar, Bible Teachers' Training School, Nanking.

**What it Means to Some to Join the Kuomintang.**—As a concrete example, there is the principal of the boys' school (Christian) in Paotingfu. He has always been a hard working Christian leader but this fall he joined the Kuomintang. The effect on him has been very noticeable. He is now eating with the students, wearing the same simple clothes that they wear and taking pick and shovel to work with them in repairing roads and building playgrounds. He has given the school a motto of four characters which mean "Diligence, Frugality, Humility and Perseverance," and he realizes that words mean nothing unless they are made real through actual application in life. One day this fall the country magistrate called on us and we took him over to visit the boys' school. We found the principal out in the street with a pick in his hands helping a group of boys to repair the public highway.

**Religious Education in a Registered School.**—William Nast College, Kiukiang, is now under a Chinese president, Prof. Hsiung Chiang-hsu. One of his first administrative acts was the registration of the college. This had a most favorable influence on the student body. It led them to feel that "Christianity is not afraid to become Chinese." Significant progress has been made in the religious education connected with the school. No difficulty is experienced in keeping up

chapel attendance. Chapel services are in charge of a small committee. The leaders are always men who have training for that type of work. Courses for religious education were carefully laid out. The aim was to personalize, rationalize and socialize religion. The three courses decided on were, Religion and the Individual, Religion and Science, and Religion and Society. Nearly all the students in the junior and senior middle schools elected courses in religion. In addition, some students in the city government school have requested teachers in William Nast to open Bible classes for them. The situation is helped forward by the efficient service of the student-pastor, Rev. Wu Sin-mei.

**"Mission" Property.**—Under the Tientsin Treaty (1858) the French Catholic Mission in Canton received a large parcel of land and some buildings for "the construction of its cathedral, foundling house, hospital, school and the lodging quarters of its missionaries, but it was clearly stated in the agreement that the ground should not be used for any other purpose." Now a citizen of Canton is agitating to have the Government take back this property as the mission "has built houses thereon and rented same to people for its own gain." The above is reported in the *Canton Gazette* of December 8, 1928. "Over one hundred high buildings of reinforced concrete," it is alleged, have been built and leased for "further profit." In the December 13th issue of the *Canton Gazette* it was further stated that photographs of all the buildings concerned and a detailed plan thereof have been made for the purpose of submitting same to Nanking with a view to furthering the demand for retrocession. It is claimed, among other things, that the total rent collected by the mission monthly is M.

\$10,000 whereas the total rent paid to the Government is "but 90,000 cash" as over against the rent collected.

**Anti-Christian Agitation.**—At the Christmas celebration held at the Shanghai Chinese Y. M. C. A., through an oversight, the National flag was not hoisted. The program was halted while some of those in the audience asked for an explanation. In the interim the reading of Sun's will was also called for and three obeisances duly made to him. The program was finally carried to a conclusion. The local Kuomintang, however, took the matter up. A meeting of about two hundred members was held. Some heated anti-Christian remarks were made, and some stringent resolutions passed. It was urged in these resolutions that the Government close St. John's University, Shanghai; that all students in Christian schools leave them or forfeit their citizenship and right to hold a government position; that inasmuch as the Y. M. C. A. did not use the flag at a public meeting the Kuomintang of Shanghai warn it in strong terms; that Mr. Wang Chuen-Tao, who was presiding at the meeting in question, be punished by the Party (it was stated later that he had been expelled from the Party); that all Y. M. C. A. members who belong to the Party be given a serious talk by Party leaders; that the Government be requested to close down all churches, Y.M.C.As. and church schools; that the Government be requested to forbid all Kuomintang members taking part in church work or becoming Christians and that all who are already Christians renounce their faith.

**West China Missionary Does Research Work.**—The Annual Reports of the Smithsonian Institution, Washington, D. C., U. S. A., for

1925 and 1926 have just come to hand. In them we learn of the research explorations carried on by Dr. D. C. Graham, a missionary of the American Baptist Foreign Missionary Society, who is located at Suifu, Sze. In 1923 he collected considerable zoological material in the region about Tatsienlu. In 1924 he made an expedition to Songpan, about four hundred miles from Suifu, for the same purpose. On this occasion he secured fifty boxes of specimens. On this latter trip he encountered much difficulty on account of shortage of food supply. His range of operations was curtailed also by the inability of the Chinese to control the savage Bolotsi aborigines. During the summer of 1926 Dr. Graham gathered biological specimens, of which seventy parcels were dispatched from Shin Kai, Si. During this trip he went to the top of Washan Mountain, the highest point in central Szechuan. At times he walked along the edge of a sheer cliff, several thousand feet high, with only a foot or more of dirt and some small bushes between him and its edge. In one spot the path is only about three feet wide with precipices on each side thousands of feet high. At one place the precipice is bridged by poles placed side by side with an awesome chasm beneath. Near the top, long ladders are the only way whereby one may ascend.

**British and Foreign Bible Society.**—This society is now one hundred and twenty-five years old. It held its annual meeting in Shanghai, January 11, 1929. The report of the secretary, Rev. G. W. Sheppard contained some encouraging information. It now issues the Bible and parts in 680 different languages and dialects of which number sixteen were added in 1928. Its total circulation is 10,000,000 copies, of which, during recent years, about

4,000,000 have been distributed in China. About twenty thousand of these are whole Bibles, fifty thousand New Testaments, the remaining millions are copies of the Gospels. In spite of agitations and disturbances in 1927 the sale of scriptures was steady; it fell only about twelve percent. The selling is mainly done by Chinese. In 1928 somewhat more than 9,000,000 copies of various kinds were sold. These are sold under cost. The deficit is made up by contributions. Bishop Molony, who is retiring after twenty years of service in China, made one of the speeches at this meeting which was presided over by Sir Peter Grain. In 1907, Bishop Molony pointed out, there was one Bible in China; now there are millions. Its strength compared with that of other religious books lies in its spiritual appeal. Mr. O. M. Green, Editor of the *North China Daily News*, made the other main speech. He emphasized the need of children gaining an acquaintance with the Bible when young in order to build its ideals and ideas into their character and consciousness. During the meeting Sir Peter Grain spoke with warm appreciation of the long and faithful service rendered to China by Bishop Molony.

**Notes from Fukien.**—The Fukien Diocesan Magazine for January, 1929, contains interesting hints of conditions in Christian work in the field which it represents. "The leaders," says B. G. Parsons, "stand in a much stronger position than before the troubles." Of the rank and file, however, "many have been swept from their moorings and are in danger of being lost." The primary necessity is, therefore, a "renewal of the spiritual life of the congregations." Mr. Conlin also urges that "it is in the rank and file that the power of the vision

and the revival of evangelistic zeal are most needed." Until bandits decrease or disappear such evangelistic efforts must be confined to the main centers. Mr. A. C. Townsend states that the "church has grown in strength if not in numbers during these years." The schools in his district were little troubled by political agitations. He has not seen a single picture of Sun Yat-sen since returning to Dongkau. In Pingnan city the Church has made "most striking advance." The Christians there have acquired a site on which they propose to build a church. Of Futsing, Miss Oatway reports that both boys' and girls' schools have fewer pupils than last term. In Hinghwa and Sienuy counties, Chinese and foreign workers are able to carry on in perfect safety. Most of the roads are free from bandits. Self-support for schools, catechists and clergy has, however, been much curtailed. Everywhere congregations are greatly decreased. The Government is suppressing gambling, arresting opium smokers and forbidding the planting of the poppy. Another item of interest is the fact that Rev. John Curtis was consecrated as Bishop of Chekiang on January 6, 1929, at Ningpo. He was elected by the Chinese Church through her representatives.

**With a Missionary in Captivity.**—Miss Blanche K. L. Tobin of the C. E. Z. M. S., Yungchow, Hunan, was captured by bandits on September 18th, 1928, and not released until November 3, a total of forty-six days. Miss Watkins was captured at the same time but soon released on the plea that one foreigner was enough for ransom. During this time Miss Tobin lived in what she stood up in. The bandits asserted that it was a case of her money or her life. Much of the time she was "driven" to travel whether she

felt equal to it or not, the pace being sometimes rapid. Only three nights out of forty-four were spent in a house. The rest of the time was spent in the woods and once in a cave. She was hardly ever allowed to speak. Once she managed to wander off with a view to finding someone to notify the soldiers where she was. At that time the bandit chief, full of fury, struck her twice. Food was always a problem. Sometimes this was secured from a nearby village or in a house. At such times it was paid for with Miss Tobin's money. But often the bandits cooked their own food taking little time to do it and leaving it quite unpalatable. Water was sometimes difficult to get. During one period of four days she had scarcely any. After Miss Tobin had become somewhat weakened through fever and lack of food the band was divided and she was hidden in a secluded spot on a hillside for three weeks in the care of one armed brigand, a coolie and a half-witted youth. Under these conditions the food became worse than formerly. Towards the end of her captivity, however, some food was sent in to her by the Chinese official in charge of the operations for her release. When on October 27th she was told that she was to join her friends she could hardly walk. Failing in her attempts to do so, a mountain chair was finally secured in which she was carried about ten miles. It was not until November 3rd that she finally, in an exhausted condition, reached her friends. Of the various atrocities charged up against the band Miss Tobin had seen nothing. She was treated as one different from the rest.

**Temples and Education.**—At Wuan, Honan, the Government has begun to take a controlling interest in education. Early in September,

the local educational authorities called in all the teachers from the surrounding country, one hundred and fifty strong. From these they selected, by examination, fifty-two whom they considered suited for a month's normal training. The others will no longer be permitted to teach school. It is interesting that about one-third of those who took the normal course had hitherto received little or no instruction in western learning or methods of teaching. As no other suitable place was available, this normal instruction was given in quarters borrowed from the mission. The county official gave prestige to the normal class by attending on the opening day, and on the closing day sitting with the graduating teachers for a photograph. The school board has organized schools for all these men. Six young women who had formerly studied in mission schools and are members in good standing in the Christian Church, were also permitted to take the normal course. They stood high in the final examinations, one leading and four being included in the honor list of the first ten names, but the school board has not yet assumed responsibility for giving them work. But now, following the Government's policy that all temple property must be used for the advancement of the people's welfare, the idols are being dethroned, and the buildings are to be used for educational work.

Groups of one hundred men—one representative selected from each village—will attend this school for a period of one month. Here they will be instructed in such subjects as should make them appreciative of, and sympathetic toward, the ideals and methods of the National Government. On a hill overlooking the city there is another fine old temple. This is to be used as a middle school.

It would be untrue to say that the people are pleased with this wholesale destruction of their gods. We ventured to suggest to a kindly official, that there was danger in depriving people of the objects of their worship, so long as they had not found the true Lord and Saviour to whom they could go with their heart troubles and joys. The official seemed puzzled for a moment, then changed the subject by remarking, "Oh, you are only making a joke." Honan Messenger, December, 1928.

**Religious Tract Society.**—The 1927-28 Report of the Religious Tract Society for China contains several items of interest. The report states that seven millions of books, tracts and posters have been sent forth during the year. This is an increase of more than one million over the year 1925-26 which was the previous record. A decrease is evident in the book sales as is shown by the total of \$35,078 in sales value for a circulation of just over seven millions as against a total of \$50,382 for a circulation of a little over four millions in 1924-25.

The largest portion of the output has been short, pointed evangelistic tracts suitable for widespread distribution and handbills for posting up in public places. It is pointed out that general conditions in China have never been worse. Brigand bands are controlling many of the main roads; military operations and drought have hampered the farmers and caused scarcity of food and great poverty; railway communications have been constantly interrupted. Although books and other biblical helps are necessary as well as tracts, and everything possible in the way of publishing and advertising new material has been done, it has often been impossible to get this material into the hands of the

pastors and their flocks. In addition, the number of missionaries in China is much smaller than it was. The advertisements used to be studied much more by the missionary than his Chinese colleague and books were mainly bought through or by the missionary. The unrest, fighting and despoiling of missionary property has curtailed the buying of books, but on the other hand, the soldiers billeted in chapels, or wounded in temples and hospitals have shown themselves willing to read and urgent requests for tracts from many inland towns have been acceded to.

The year has witnessed a marked diminution in the studied opposition to Christianity and only the brigand menace hinders itinerant evangelism. On the other hand, the movement to reform Buddhism from within, continues and the attitude of the National Government in inveighing against the vices found in Buddhism and its lack of service to the state, is accelerating this reform movement.

A description of the new books and tracts published during 1927-28 is given. There are 8 books and

booklets, 93 tracts, 108 posters, 100 handbills and 12 issues of the "Gospel Message." One particular piece of the society's work is the publication of the Bible Maxims series of posters, handbills and tracts. The custom of certain societies in China of having Moral Maxims written out in large characters as a means of acquiring spiritual merit, was adapted to Christian uses by one of the Editorial Secretaries by preparing a hundred different Bible maxim posters to be pasted up to catch the eye of the passer-by. It was found that these were at once adopted as themes for addresses by those who undertake street preaching.

Another important series prepared by a committee chosen by the China Inland Mission and known as the Visual Evangelism Committee, has been published. Their object is to arrest the attention by striking yet artistic placards and handbills. Two of the posters, which are the work of Mr. Yen Song-p'u, a Christian artist of great talent, are used to illustrate the Report.

## Notes on Contributors

Rev. JOHN HOLDEN, M.A., D.D., is a member of the Church Missionary Society. He is Bishop in Hunan, located at Yungchow. He arrived in China in 1907.

Mr. CLIFFORD M. STUBBS, M.A., D.Sc., is a member of the Friends' Foreign Missionary Association. He is on the staff of West China Union University. He arrived in China in 1913.

Rev. J. TAYLOR, B.A., D.D., is a member of the American Baptist Foreign Mission Society. He is on the staff of West China Union University, and editor of the West China Missionary News. He arrived in China in 1903.

Rev. G. W. RIDOUT, D.D., F.R.G.S., is Professor of Practical Theology and Ethics in Asbury College, Wilmore, Ky., U.S.A. He is now on a visit to China and is living at 17 Arsenal Road, Shanghai.

Rev. CHARLES A. LEONARD, B.A., Th.D., is a member of the North China Mission of the Foreign Mission Board of the Southern Baptist Convention, resident in Harbin, Manchuria. He arrived in China in 1910.

